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Rufford Abbey.

IT is particularly requested that no Book or Pamphlet of any description belonging to the Library be removed from it for any purpose whatever, and that all Books taken from the Shelves be restored to their places by the Reader before he quits the Room.

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ΟΥΡΑΝΟΣΚΟΠΙΑ.
OR, A
Survey of the HEAVENS.
A PLAIN

Description of the admirable Fabrick and
Motions of the Heavenly Bodies, as they
are discovered to the Eye by the *Telescope*,
and several eminent Consequences illustrated thereby.

- I. The Infinite Wisdom, Power, Glory and Incomprehensibility of God in the Creation.
- II. The verifying of the *Copernican Hypothesis*.
- III. The probability of more inhabited Worlds.
- IV. The clearing of some difficult places of Scripture from doubtful Interpretations.
- V. The higher Exaltation of Gods Attributes in the business of our Redemption.
- VI. An Essay to prove the Sun to be the Seat of the Blessed, with several other useful Notions.

To which is added the
G O U T - R A P T U R E S ,
Augmented and Improved.

In *English, Latine, and Greck* Lyrick Verse.

By Robert Wittie D^r in Physick in both Universities, and
Fellow of the Colledge of Physicians in *London*.

L O N D O N ,

Printed by J. M. for the Author, and are to be sold by
R. Clavell and J. Robinson in S^t Paul's Church-Yard,
and R. Boulter at the *Turkey-head* in Cornhil, 1681.

T O T H E

President, Council, and Fel-
lows of the Royal Society in
London, for the Improvement
of Natural Knowledge.

I*T is not from any Tincture of Ambition, that I presume upon this Dedication to You (Great Sirs) but from the Congruity of an Appeal I ought to make to some of great Judgment in all the Matters here mentioned. Now as to the Report I make of new Discoveries among the Heavenly Bodies, which may perhaps seem strange to many, I appeal to You as to most authentick Witnesses: And touching the Consequences which on those Grounds I infer, which are many of them of no small Importance, You are most competent Judges. Concerning the Gont-Raptures; they refer to the same Subject, though they are Notions mainly founded on Fancy, and have been some years abroad in the World. Having met with*

The Epistle Dedicatory.

Acceptation among such as are Learned, I have been encouraged to send them out again Augmented and Improved, and do think them not improper to be tack'd together in one Piece. I submit all to your grave Judgment, as to a High Court of Equity, which will neither heed nor need the verdict of the Vulgar. If my weak Endeavours herein find Acceptance with You, and shall have the Honour of Your Approbation, it will facilitate its Passage to the Publick, to which I hope in some respect it may be useful; and then I have the Reward of my Labours, and shall be encouraged to continue, as in truth I am,

Sirs,

Your, and the Publicks,
most humble Servant,

Basinghall Street
8th August 31.
1681.

R. WITTIE.

O N M Y

Worthy Friend

D^r ROBERT WITTIE's

ΟΥΡΑΝΟΣΚΟΠΙΑ.

Before I read your Book, Astronomy
No better was then Heathen Greek to me.

*I knew no Star, but what we Courtiers call
St George's Star, which shines from Windsor Hall.*

*Compar'd to that your Sirius seem'd a Spark,
Or like a Glowworm glist'ring in the dark,*

St Paul did read Aratus, that we all
Do know, but did Aratus read St Paul?

You have read both, and on Astronomy
Have made a Systeme of Divinity.

St Luke himself Professor of your Art
Could not have acted a Diviner part.

a

Tan. h.

*So Holy Patriarchs in Caldean Plains,
So Royal David in Devouter Strains ;*

*Taught how each Star doth Praise and Tribute bring
Unto th' Exchequer of th' Immortal King.*

*You've justified your Art in happy time,
Arheists by * Reason cur'd, the * Gout by * Rhyme.*

* Duo Medicorum
Opprobria.

BRIAN FAIRFAX
Armiger.

O N

ON
Dr WITTIE's
Serious Survey of the Heavens,
AND
Jocular Gout-Raptures.

Here I (methinks) drink Heliconian Twist,
Luke was Physician, and Evangelist.

*The Serious part prepond'rates that in Jest,
And yet 'tis hard to say which is the best.*

*Weighty the first, the second not too light,
Neither exceeds, or wants; No Heteroclite.*

*Each do's illustrate other, both combine
To represent Physician, and Divine,*

*Astronomer, and Scholar; all are met
Like Diamonds within a Foyle of Jest.*

*All make up shining lustre, Each bears part,
Both each, and all shew Ornament and Art.*

Let

*Let no man say the Vermin Atheist lurks
Under the Leaves of all Physicians Works.*

*Since such Divinity one here do's teach,
As very few Divines do ever preach;*

*Doth so the Attributes of God explain,
As none could reach but such Seraphick Brain.*

*Such Heav'nly Raptures in this Book abound, }
As if the Gout had made the Doctor sound, }
Or like the Schoolman, called the Profound ; }*

*And rapt him with St Paul into that Sphere,
Where he unutterable Things did hear.*

*'Tis Learned, Grave, Facete, Celestial, Pretty,
Divine, Rhetorical ; In short, 'tis WITTIE.*

T. Guidott Med.

A
SURVEY
OF THE
HEAVENS.
BEING A

Plain Description of the admirable
Fabrick and Motions
of the Heavenly Bodies.

IT has been alwayes accounted a great point of Wisdom to study the things of Nature, viz. of Creation and Providence, and to know what is in Nature, how it is, and for what ends and use it is; and this knowledge is usually called *Natural Philosophy*. Out of this do arise many Arts and Sciences, well becoming the serious Study of the Wisest of Men, and necessary to be understood by some, for the manifestation of the most glorious Attributes

B

of

of the Creator, and for the displaying of the admirable beauty of the Universe; yea about the matter, or manner of ordering of these things, is the whole World employed in some respect or other. And so full of Variety and Intricacy are the Subjects about which those Arts and Sciences are conversant, that it would take up the whole Age of a *Medeuselah* to study any of them to a reasonable height; and when he leaves the World, he might have cause to be-moan that he dies an *Ignoramus*.

Astronomy or the Study of the Stars, with their Matter, Motions and Influences, is one of the Sciences belonging to Natural Philosophy, wherein the Ancients seem to have been very defective for want of the Telescope, which by the Providence of God has been happily found out in this Age of ours, whereby we can better discern and judge of the Magnitude, Figures, Number, Matter and Motions of those Heavenly Bodies, than they could possibly attain unto. And these are the things that I aim at in this Discourse, to entertain my Friends and Countrymen with a Narrative of what we see with our Eyes.

Now forasmuch as these new and strange discoveries of things and modes
existent

existent in Nature from the beginning, may in all reason infer some great Consequences, which for want of them the Ancients, or yet our Moderns who know them not, could never think on, I have taken some liberty with the ingenuous Reader modestly to propound what in my judgment I think to be plainly deducible therefrom, in several particulars, (I hope not ungrateful to any) in all which I shall be as concise as the nature of the Subjects will bear.

As for the Study of the Stars and what relates thereto, it is certainly one of the most excellent Studies in the World; a most noble subject to contemplate on, next to the Book of God, to wit, the Holy Scripture, wherein the Mind and Will of God, both as to what we are to believe and do, is clearly laid down in order to our everlasting well-being. This of the Heavens is Nature's Book *in folio*, to which the Holy Scripture does frequently refer us, by plain and visible Objects of demonstration to clear up to our narrow Understandings that which in words could never have been sufficiently expressed, or conceived in our Minds, the never enough to be adored Attributes of the Divine Essence,

The Excellency of the Study of the Stars.

sence, as his *infinite Wisdom, Power, Glory, Goodness, and Immensity.*

*They point
out a Deity.*

From hence do arise most clear and convincing Arguments to prove there is a God, which the wanton and prophane Wits of the subtlest Atheists in the world can never evade, without forfeiting their Reason, and ceasing to be men.

If we consider the Heavens even through all the Predicaments, what stupendous matter of Admiration do they afford! How much more ground then of Admiration and Adoration too shall we find of that Eternal and Almighty Being of whose hand they are the Workmanship? unless we can suppose they made themselves, or that they and the comely Order that is among them came by Chance, or a fortuitous coalition of Atoms, as some have presumed to assert against Sense and Reason.

What thing is there in all this World within our ken, that in any reason we can think has made it self? If we see a noble House, or a neat Watch, or other piece of Art, we soon reflect in our minds upon some Workman, whom we fancy to have been an Artist answerable to his piece. Would not all men laugh at him that should tell he fancied they made themselves? or that they came
by

by chance, or a fortuitous meeting of Atoms; which though the Air we breath in be full of them, yet they tend to nothing but to make us wink; neither incline they to take any form, nor yet in above 5000 years since the Creation have produced the least trifle in Nature.

What less than *infinite Power and In-* *The immen-*
comprehensibility could have made such *sity of the*
 an immeasurable space as the Firma- *Stars.*
 ment of Heaven, which is only not in-
 finite? And what less than *infinite Wis-* *They point*
dom and Omnipotency could have contri- *out Gods*
 ved so many great and glorious Bodies *Wisdom*
 as the Stars, all of which, even the least *and Power.*
 we see, do undoubtedly far exceed this
 Globe of the Earth, and some thousands
 of them many hundred times bigger, as
 we may reasonably judge? *Ptolomy* to
 some may seem bold in asserting, that
 the Sun is 166 times bigger; yet he
 pretends to make it out by Demonstra-
 tion. Nay I could here name above a
 dozen Learned Men, Ancient and Mo-
 dern, that have written their Opinions
 on this Subject, who though they do
 exceedingly differ among themselves,
 yet he that speaks lowest, judges it to
 be 140 times bigger, and some of them
 1000 times, yea some of them many
 B 3 thousands:

thousands: And truly their Arguments seem not to want strength and solidity, who estimate it to be 1000 times bigger, and *Sirius* the Dog-Star to be larger than the Sun; as also *Aldebaran* the Bulls-eye, and other Stars of the first Magnitude, only seeming less because of their exceeding great distance. Yea and they judge the Planet *Jupiter* to be 100 times bigger than the Earth. And truly all we can do in these matters is to speak upon probable grounds of reason, as men, reckoning according to rules of proportion, to what we see with our eyes.

And hence it is that the Holy Scripture designing to make out to our Understanding some glimpse of these two great Attributes of God, very frequently leads us to the consideration of his Creating the Heavens and the Earth: *As Psal. 19. 1. The Heavens declare the Glory of God, and the Firmament sheweth his handy work.* And so *Isaiah 40. 12.* and 26. *He tells of meting out the Heavens with his span, and of measuring the Waters of the Sea in the hollow of his hand; of bringing out the Stars by number, and calling them all by their Names.* [So *Prov. 30. 4.*] And hence he proves the greatness of his Might, and the strength of his

his Power; intimating there that all these things were made by his *Eternal Power*, and according to the Counsel of his own Will, in *infinite Wisdom*.

Nay God directs his People of *Israel* when they should sojourn in *Chaldea*, (which fell out afterward) how they should defend their Religion among the *Chaldeans*, and use this as an Argument to prove him to be God, in that he made the Heavens and the Earth, *Jer.* 10. 11, 12. *Thus shall ye say unto them; The Gods that have not made the Heavens and the Earth, even they shall perish from the Earth, and from under these Heavens.*

And here by the way, tis well worthy our observation, that whereas all the rest of that Prophecy of *Jeremy* is written in *Hebrew*, this Verse alone is expressed in the *Chaldean Tongue*, whereby God puts words into their mouths for the plainer conviction of the *Chaldeans*, among whom they were to sojourn: A forcible Argument methink against the *Romanists*, who do lock up the mind of God from the common people in an unknown language, when God directs his own Penman, the *Holy Prophet* to lay aside the language he inspired him, and to declare his mind in this most principal Article of Faith in the language of



the Country. By this Argument we are taught by the Apostles in their Creed to *believe in him*, (if we may suppose it was of their composing) being Maker of Heaven and Earth; and directed by our Saviour to *pray to him*, as being there in his special place of residence.

But to return to our scope—Without all doubt those great and glorious Bodies were not only made for us, the Inhabitants of this world to look on, and so to glorify God *objectively*, wherein tis well if we do our duty, but for other great ends and uses among themselves. And I do verily believe many things both as to the Being, and the ends of the Being of those Celestial Bodies, which we understand not, we may come to know hereafter; I mean we that inhabit this Globe of the Earth. We see many things which the Ancients never thought on, are clearly made out to us: As the turning of the Earth upon its *Axis* every twenty four hours, which makes our natural Day, plainly made out by *Copernicus*, which solves all the *Phænomena* of Heaven far better than the obscure *Epicycles* of the Ancients. Although I find that *Aristarchus Samius* was the first Author of that Opinion, who lived 400 years before *Ptolomy*, and him did *Copernicus* follow. Now

The Copernican Hypothesis.

Now though the Notion has gained great credit in the world among Learned and considerate Men, as any other in Nature, and daily gets ground against all Objections; yet I must needs say it is rejected by the Vulgar, because it appears not to their Senses, but rather (they say) 'tis plain that the Heavens do move, and the Earth stands still: And 'tis also doubted of by many eminently Learned and Pious, because it seems to thwart the plain sense of Holy Scripture.

*Objections
from sense
against it.*

To the first I shall answer; I am afraid those *Thomases* that will be led only by their Senses, will never become Profelytes to the Doctrine of the Circulation of the Blood, because they feel it not move, which was as long latent and unknown to the world, as this of the Earths Motion upon its *Axis*. Will they not believe the motion and descent of the meat they eat through the bowels, from the Stomach to the lowest gut, because they feel it not in its passage? If those men were on Shipboard in a calm Sea, carryed on either by a smooth Tide, or a very soft gale, would they not believe that the Vessel moved under them because they feel it not stir? Would they rather encline to think that the Mountains,

tains, Churches and Trees moved, and changed their places, because they seem to do so to their eye? So smoothly and - silently (yea and a hundred times more) does the Globe of the Earth move upon its *Axis*; so as if they can receive any conviction that their Senses are not fit Judges in the aforesaid cases, there will be no ground of perswasion left to make them Umpire in the last.

*Objections
from Scri-
pture.*

Now as to the Scriptures which do attribute Stability to the Earth, and Motion to the Sun; we are to know that in things of this nature the Scripture speaks according to vulgar acceptation, and outward appearance, so as when men thought they saw, and did believe that the Sun moved, and the Earth was fixed, the Holy Ghost in the Pen-men of the Scripture applies himself to that vulgar Opinion of the Age, from which it never design'd to withdraw men: so as they go most impertinently to work that will ground Philosophical notions on Scriptural expressions.

The Scriptures *are able to make us wise unto Salvation*, wherein if we hold to them we are sure we cannot err; though not unto curiosity, or Philosophical Notions, wherein it matters not much whether we be right or wrong. The Holy

Holy Pen-men in things of that lesser alloy, were wont to speak according to the vulgar Opinions of their Age, and it may be to think so too, or at least not to examine them, their thoughts being imployed in things of greater Consequence.

Their business was to let the world know, that what ever they could conceive concerning any thing in Nature, throughout the whole Creation, it was from God; and therefore while they thought the Earth to be so firmly fixt that it could not be moved, the Psalmist not contradicting the *Hypothesis*, preaches up the *infinite Power and Sovereignty of God* therein, 1 Chron. 16. 30. and elsewhere in the *Psalms*.

Though if the Texts be well considered, the words do not genuinely import what they would infer against such motion as we are mentioning. The Hebrew word *וַיָּרָעָה* properly signifies to stagger; the Greek word *σαλεύομαι*, used by the *Septuagint*, signifies to be shaken: and we all agree that the Earth is so firmly establish'd by the *Almighty Power and Providence of God*, in its proper place, that it cannot stagger, nor be shaken from off its foundation; but that hinders not but it may move upon

upon its Foundation in a regular way, if there be reason to think so, without straining those Texts. *Psal.* 89. 37. the Moon is there said to be *establisht* in Heaven; shall any man therefore deny its Motion from that Text?

So we read that *Josuah* in his zeal against the Enemies of God and his People, in the heat of battle, (perhaps led by the vulgar opinion of the Suns motion) called to the Sun and Moon to stand still, &c. The design was that the light might be lengthned, till he might destroy the Army of the *Amorites*, and the day was accordingly prolonged, so as *the Sun went not down for a whole day, and the Moon also staid*—But why should *Josuah* call to the Moon to stand still, as well as the Sun, which could be of no use to him, while the Sun was up? To this I answer with all due modesty; I do believe *Josuah* did call thus by inspiration, and a special impulse from God upon his Spirit: for that which would make the Sun stand still, would also stay the Moon; and therefore as his heart was inflamed with zeal from God to call for such an extraordinary thing, so was his tongue guided to call for more than he needed, and yet that which Divine Providence would order, and

and was naturally to attend the other, from the stopping of the Earths motion, of which we are speaking.

He that from the hasty zealous call of this great General, shall think to found an Argument to prove the Philosophical notion of the Suns diurnal Motion about the Earth, by taking the words in a proper literal Sense, may as well go on, and eke it out a little further, and then he may prove the Sun to have been in the next great Town, *Gibeon*, and the Moon in the Valley; but if to all men this latter shall be judged a weak Inference, I dare say, to many wise men, so will the former.

And on this occasion let me tell my Observation; that where there is in the Scripture any seeming difficulty in a Text, in what sense it is to be taken, there is usually something couched in the Context that clears it, and being seriously weighed points out the most genuine interpretation.

When we read in Scripture of the Suns rising and setting, and of its *re-joycing as a Giant to run its course*, must we needs draw Arguments from thence to assert the Suns Motion? Do not all men at this day call it the rising and setting of the Sun, even those that are
sure

sure it moves not, but do firmly assert the Earths motion, which is enough to make out that *Phænomenon* of the perpetual Motion of the Heavens, and we are drawn thereto by vulgar acceptation, and propriety of our modern Language; but must every man be drawn to defend it because of his compliance with the Vulgar? certainly no, that is an inference which was never intended, nor can be rationally born with, when the Argument is laid to the line. It may as well be inferred that the Sun runs in a progressive motion, by steps as a Giant doth, and that it has a reasonable Soul, and the affection of Joy.

Figures often used in the Scripture.

In the Scripture (as in all other writings, yea and sayings too of the wisest of men) there are many passages which cannot fall under a plain sense without gross absurdity. There are many *mystical and figurative Expressions* that we frequently meet with both in the Old and New Testament, else we must think that *the Mountains skipped like Rams, and the little hills like Lambs*, which would plainly contradict this stability of the Earth mentioned before. Must our Saviour be understood in a plain sense, when he says, *He is the Vine, and the Father a Husband-man*? what absurd

con-

Logarithm in
 saphindu in doelis

consequences would follow from thence!

Such is the ground of the great contest betwixt us and the Church of *Rome*, in the Sacramental Elements; they understand it in a proper *literal* sense, when he says, *This is my Body*. We take the words *figuratively*. They say its become whole Christ, and therefore yield Adoration: We say its neither so in whole nor in part, and therefore we worship it not, though we honour its Institution to such an end and use. The consequence of a literal sense would be strange, while *S^t Paul*, 1 *Tim.* 1. 17. calls *Christ the Eternal, Immortal, Invisible, and only wise God*: Are these to be attributed to the Sacramental Elements? 'Tis not *Eternal*, 'twas made by the Baker, or at best by the Priest: Its not *Immortal*, for 'tis subject to putrefaction: Nor is it *invisible*, we see it, and 'tis Bread still: Nor is it *wise*, for 'tis inanimate, and so cannot be said to be God.

But upon the whole matter, we see there is a reasonable scope to be allowed to scriptural Expressions, (as to all other Writings and Sayings of those that are wise) which are never to be stretched to absurd consequences, nor inferences made that are collateral, and

not

not the scope of the place, nor suitable to sense or reason; and that in particular the Scripture makes out nothing against this *Hypothesis* of the Earths motion upon its *Axis*.

The Copernican Hypothesis examined by Reason.

I will now examine it according to the rules of Reason, and then leave it to every wise man to judge as he sees cause. Either this Globe of the Earth turns upon its Center once in Twenty four hours from the West to the East, or else the Sun runs its course from the East to the West; either of which will serve to make up our natural day.

Now let us consider upon a Standard of miles, that we may the better understand what we are speaking of; wherein I follow the generally received Rules of our best Modern Astronomers, who are much more exact than the Ancients, and I have the help of Mr *Thomas Street*, an eminent Mathematician in *London*, the Author of that exquisite Book, called *Astronomia Carolina*.

Of the Earths diurnal motion.

By the Standard of *London* 5000 feet make an English mile; and 8365 of such miles is the *Diameter* of the Earth, or in plain English the thickness from one side to the other: and the *Semidiameter* that is to say, the half thickness from the Center to the Circumference is 4182 miles

miles and $\frac{1}{2}$. Now six *Semidiameters* is the circumference of the Earths *Superficies*, (something more, but I shall keep to round numbers) and that amounts to 26280 miles; so that supposing the Earth to turn about in twenty four hours upon the *Æquinoctial* line, then the hourly Motion is 1095 miles, and consequently it must move 18 miles $\frac{1}{2}$ in every minute of time, upon the said Line, which perhaps is as fast as a Bullet flies out of a Gun; and probably upon the first consideration it may be thought to be a very swift motion.

But if we must suppose the Sun to move from the East to the West round about the Heavens in twenty four hours, then, that we may find what measure of miles it runs, we are to consider its distance from the Earth; and I find it agreed on by common consent, that the mean distance of the Sun from the Earth is 13755 *Semidiameters* of the Earth, according to the Standard aforesaid, which amounts to 57530287, or in words at length, fifty seven millions, five hundred thirty thousand, two hundred eighty seven Miles; and then its hourly Motion must be 15061725, *viz.* fifteen millions, sixty one thousand, seven hundred twenty five miles, and consequently

*Of the Suns
diurnal
Motion.*

C

quently

quently it must run 251029, viz. two hundred fifty one thousand twenty nine miles every minute of time, which how it can be, ought to be considered.

I know some good men having not thoroughly weighed the point, have a ready Answer wherewith they satisfie themselves, as to the difficulties that gravel others about this stupendous Motion of the Sun, which they draw from the *Omnipotency of God*, who is able to do it; they being not willing to recede from the Common Notion, upon the account of the Texts of Scripture before mentioned.

To whom I reply thus, I adore all the Attributes of God, and particularly that of his *Almightiness*, to which all things are possible; nothing is too hard for him. And I desire with all good Men to fear him, both for his *Greatness* and his *Goodness*, and would abhor the least thought tending to the questioning of his Divine Perfections. But every good Man should study to be also wise, that he may think and speak *rightly*, as well as *reverently* in things that relate to God. As in matters of Religion, we are to be regulated by his declared *Will in his Word*; So in things of Nature, our sentiments ought to be suited to his
manifest

manifest works of Providence in the Creation. Now I conceive here we are not to rest with presuming upon his absolute Omnipotency, and what he is able to do; but to eye his *methods of Providence* in the World, and what he uses to do; and how in things of this Nature he has made manifest the *Wisdom of his Will*. For he that by his *Power and Goodness* has given all things their Being, has by his *Wisdom and Providence* stated their manner of Being. Now as to all material and corporeal things, he has been pleased in his *Wisdom* so to order them, that they cannot move or change place at such a rate. Loco-motion in corporeal Substances (such as we are discoursing of) does by the Methods of his wise Providence necessarily exact a stated time for a due distance: And though his Omnipotency is unlimited, so as nothing is impossible with God, yet it is so concordant with the *Wisdom of his Will* in all things throughout the whole Creation, which he has made in due Order, Weight, and Measure, that he is alone able to do what he will.

Now since its apparent to our Observation, and suitable to our Reason wherewith he has indued us, to judge of his Works of Providence, that it is

impossible for gross Bodies to move at such a rate (as we have said of the Sun upon the ground of that *Hypothesis*) he having disposed them otherwise, we ought not to expect that from his *Power*, which crosses the manifest *Wisdom of his Will*, lest making his Attributes to enterfere one with another, we fancy him inconsistent with himself, and so unawares sin against his *Holineſs*, which highly consists in that harmony that is eminently conspicuous among his Attributes.

Certainly it is not the way to convert Atheists to attribute Operations to his *Power*, which in the Nature of things are impossible; but rather it would tend to harden Unbelievers in their Atheism, as if he whom we judge to be *Omnipotent in Power*, were not also *Infinite in Wisdom*; when 'tis manifest his *Wisdom* has already opened a plain way for the magnifying of his *Power*, and all his other Attributes besides, that we cannot sever them, nor so much as think of any one of them, but it must of necessity heighten our thoughts into Admiration of them all.

*It's attend-
ed with in-
superable
difficulties.*

But this is not all, there are yet greater difficulties (I had almost said absurdities) that do attend the *Hypothesis* of the Suns diurnal Motion about the Earth:

Earth: For by the same reason they must assert all the Planets above the Sun to move as well as the Sun, and that in the same space of time, viz. in twenty four hours; which though they are all of them some thousands of *Semidiameters* of the Earth higher than one another, and have all peculiar Motions of their own, wherein they do exceedingly differ from each other, and have no dependency on one another, I mean *Saturn*, *Jupiter*, and *Mars*, yet they all agree in this, that they all seem to move about the Earth every twenty four hours, as duly and regularly as the Sun; whose Circles are so much larger than that which the Sun makes, that *Saturn*, which is the highest of them, must necessarily move almost ten times faster and farther in every minute of time than the Sun. I well know what reference they have to the Sun, yet I would gladly understand what there is in community among themselves, and with the Sun, that can make them so agreeable in their diurnal Motions!

Nay they must also assert the Motion of all the fixed Stars, and that in the same space of twenty four hours, and in all respects as regular; so as we can judge of the hour of the Night by any

of them that shall happen to appear, as well as we can do of the hour of the Day by the Sun. — And then *such and so immeasurable* is their distance from this Globe of the Earth, (which they most erroneously fancy to be the Center of the World, and consequently of their Motion) that they must necessarily move 100 times faster and farther in a minute, than what we have said of the Sun.

I know they resolve all these by the aforesaid Argument taken from the Omnipotent Power of God; to which I shall not need to say much more than what I have said already. Only I desire them to sit down a while, and consider on't, taking this one thing along with them — *A posse Dei ad esse rei non valet consequentia.*

The Copernican Hypothesis suits best with reason.

And now I shall refer it to any man of Reason, or Reckoning, to consider which of the two is the more probable Opinion, *viz.* that our natural Day is made up by the Motion of the Earth upon its Center, the Sun being fixt, or by the obarfe of the Sun from East to West round about this Globe, the Earth being fixt. Upon the whole matter, if it be not contrary to sense, nor Holy Scripture (as I have in some measure proved)

ved) it does not seem to be against sound Reason, to assert the Earths diurnal motion upon its Center.

And to evince the farther probability hereof, I will say somewhat more, that we have still further ground to think so, because we are as certain, as the sight of our eyes can assure us, that far greater Bodies than the Earth do turn upon their Centers. Mr *Hook* plainly discerns by his *Telescope* that the Planet *Jupiter* turns about upon its Center every ten hours (rather something less) by a dark spot which he perceives to turn about in the *Discus* of that Planet, till after a while it turns off. *Mars* he observes to turn about much about the same time with the Earth, viz. in twenty three hours and a little more. Yea and its plainly discernable by the same Instrument, that the *Sun* it self turns upon its *Axis* once in twenty eight days, or thereabouts.

Several of the Planets turn upon their Centers.

And since it is so, why may we not judge the like of this Globe of the Earth, though it appear not to our Senses, from the concession whereof not the least absurd Consequence does follow? Nay it fully solves all the difficulties, and Improbabilities (I had almost said Impossibilities) that attend the other *Hypothesis*.

I have been the longer upon this, because 'tis One of the most considerable things in Nature, and least understood, meeting with much Opposition, even from some Learned and good Men, while yet it is most clear to others. The rest I shall more quickly glide over.

*The Sun is
in the Cen-
ter of the
Heavens.*

Another Observable unthought of by the Ancients, is, that the Sun is in the Center of the Heavens, but assuredly of the Planets Motions, about which every one of them turns in its Periodical time, while yet each of them has its proper Orb in which it moves, to which it is also so confined, that it cannot move beyond its assigned Degrees of distance from the Sun, a Scheme whereof the Reader may see in Mr. Street's *Astronomia Carolina* aforesaid, where the Earth it self is demonstrated to have the said motion about the Sun, which is called its *Annual Motion*, to which Book I shall refer the Reader, it being not my present design to tavel into that, seeing I am drawn into a greater length already than at the first I intended; neither indeed is that so clear to me, as is the diurnal Motion, which makes our Day.

*The Earths
annual mo-
tion about
the Sun.*

This Opinion of the Earths Motion is opposed

opposed by many, particularly by *Maurolycus*, who is severe against *Copernicus* for asserting it, and says, he is *Sautica & flagello dignus*, &c. worthy of the Lash for it; yet as Learned as he, are professed Proselytes to it, and are able to defend it at this day, and make it out with clear Demonstration.

Another, that the Planets are dark Bodies as well as this Earth on which we tread, and have no Light but what is reflected from the Sun; and this is plainly made out by *Galileus* his Glass, highly improved of late by our new Telescope.

The Planets are dark Bodies.

So, that the Planet *Jupiter* has four *Satellites*, or small Lights that move about it, as the Moon about the Earth, perhaps of the same nature and for some like ends. The nearest of them turns about the Planet in two and twenty hours; the next in three days and a half, the third in seven days, and the farthest in seventeen days. Although what influence they may have upon the Planet we cannot say. Yea and Mr. *Hook* with his Telescope does discover that they Eclipse one another, sometimes they the Planet, or it them, when they intercept the Sun-beams from one another, which he can foretel to a minute.

Observations about Jupiter.

nute, both as to the beginning and duration, as truly as he can foretell, or see the Eclipses between the Earth and the Moon.

Observations
about
Saturn.

Likewise that *Saturn* has some rayes of glory, with which that Planet is begirt, together with three *Satellites* or Moons that go about it, at some small distances, which yet probably are greater Bodies than this Globe of the Earth, now of late discovered by *Monsieur Cassini*.

A probability of more
worlds in
several of
the Planets.

Also the Probability that there is a *World* in the *Moon*, and that the Earth is a Planet, most ingeniously discoursed of by the late Reverend *Dr Wilkins Bishop of Chester*. And why I pray *per ratione* may not the other Planets be Worlds too, and have Inhabitants to exalt the great Name of their and our Creator? Indeed, if the Planet *Jupiter* be Inhabited, their Day there must be but five hours long; only they are supplied in the Night by four Moons, which may probably afford sufficient Light to the Inhabitants for business, besides the frequent return of the Day.

Not inconsistent with
the Scri-
pture.

And if it be so, that some of those Heavenly Bodies are Worlds, that are Inhabited (of which Opinion are some Learned and considerate Persons whom I have met withal) then is one great difficulty

difficulty cleared in that place of Scripture, Phil. 2. 11. which has been usually taken in a Figurative sense, seeing it may be literally true; where the Apostle says, that God has exalted Jesus Christ, and given him a Name above every Name, *ἵνα ἐν ᾧ ἰσχυαὶ ἡκεῖν πάντες ὑποκύβωσαν, ἰσχυαὶ τοῦ ἁγαθοῦ Δαυὶδ, οὐκ ὅτι ἐν τῷ ὀνόματι τοῦ Ἰησοῦ* Every knee may bow, of those in the Heavens, in the Earth, and under the Earth. If the main scope of that Text be to point out the Mediator's Office of Christ, and that by bowing the knee is principally meant praying to God the Father in the Name of Jesus Christ, as the genuine Sense of the place seems to import, and not merely the Adoration which is to be given to Christ by all Created Beings, which is clear enough from other Scriptures; then I cannot see how the word *ἰσχυαὶ*, of things in Heaven, can be thought to be meant of Angels, or Saints departed, such as Enoch and Elias; who being in the full fruition of the *Beatific Vision*, are in need of nothing, and therefore above Prayer, wholly taken up with *Hallelujahs* of Praise. And then it being supposed that there are Inhabitants in those Heavenly places, it's reasonable enough for us to think that St. Paul respects

Some dark
Scriptures
cleared.

respects them, and will have us to know, that God ~~and~~ ^{our} ~~Love~~ ^{Love} has exalted Christ, (our Language has not a word to express it, it signifies he hath *exceedingly* exalted him) as that those Rational Beings that are in the Heavenly places, must pray to God in that Name, even as we. As for the word ~~under~~ ^{under} ~~the~~ ^{the} ~~Earth~~ ^{Earth} that must bow, which so much gravels Interpreters; I take it to be a *Pleonasme*, a Figure frequently used in Scripture (as in other Writings) when a thing is designed to be copiously and very largely expressed: A parallel place to which I find, *Jam. 3. 7.* *every* *re* *creation*, where not only all other Creatures on the Earth, but even the *Fishes* in the *Sea* are said to be tamed by *Man*, a thing scarce practicable. In the one place *S^t Paul* highly extols the *Soveraign Authority* God has given to *Jesus Christ*, over all Created Beings where ever they may be supposed to be: And in the other, *S^t James* describes that *absolute Dominion* *Man* has over all the Creatures in the World. The like Figure is used in *John 21. ult.* and many other places.

Nor incon-
gruous to
Reason.

And why should it seem strange to any man of Reason to think there are *more inhabited Worlds*, that shall consider the Immenity of that space of Heaven, and

and the Analogy (as I have mentioned in many particulars) that is betwixt some of the Heavenly Bodies and this Earth, together with the inconsiderable proportion there is of this in comparison of almost all of them, so as if one of us were in those Bodies, the Earth could not be seen for its smallness.

We plainly discern them to be dark Bodies like this Globe of the Earth, and to have a continual Succession of Day and Night, and Moons that surround them, that give Light by Night to them; and we may probably guess there are other Influences that must according to the Course of Nature flow from them, and operate upon their several Planets, as the Moon upon this Globe of the Earth and Sea; but what signifie all these, if there be no Inhabitants, or rational Beings in them? We are not indeed capable of ascertaining any thing of Inhabitants there, no more than they can of us, if possibly they can see this Globe of the Earth and its Moon wherein we resemble them, unless they have it by Revelation, which we pretend not to, seeing there can be no Commerce maintain'd betwixt them and us; but it seems reasonable enough for us to think they are inhabited, and that they

they and we are not alike ordered for nothing, but for like ends and uses.

Suppose some of us were at Sea in a Ship, and some of the Company that were able to climb up to the Top-mast-head, should tell us they discovered a Country at distance, and should make a Description of some great Palace, or Castle, that appear'd very Noble and Magnificent, like *Whitehall* or *Windsor*, bravely suited with all manner of Conveniences, though the place were inaccessible, nor could ever any come from thence to make a further report, than what they were able to discover by the Eye; Were there not ground enough to think that place were Inhabited, and that it were the Palace of some great Prince that kept his Court there, and not merely an Incharmed Castle; especially if we could suppose the same Architect or Workman made them all? Such is the case we are discoursing of: Nor do I see what absurdity in Reason or Religion can arise from such reasoning, to think that the All-wise God doth use the same Methods of Providence throughout the whole Universe, for like ends.

Does it not favour of too much Haughtiness, and too high an Opinion

on of our Selves, and our Services to God, to suppose that the great God made all those immense Bodies, that yield so fair a Luster, and that immeasurable space possessed by them, only for the use of Us on this pitiful invisible point; and that the Infinite Deity of Heaven should have no active Service or Adoration in all those Bodies, save only from us, poor Worms! The Nations of the Earth are compared, *Isa. 40. 15. to the drop of a bucket, and the small dust of the balance*: Now can any wise Man think that the deep Well of the whole Creation, and the Bucket were made for the Drop! or that the Balance (that which nothing requires more exactness and curiosity, both for its Matter and Manner of composition, with respect to its poise) was made for the sake of the small Dust, that will not cast the Scale!

That place of Scripture before mention'd in the Epistle to the *Philippians*, and two or three places more, I offer to the serious Consideration of our gravest Divines, viz. *Eph. 1. 9, 10. Having made known to us the Mystery of his Will, &c. that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in Hea-*
ven,

ven, and which are on the Earth, even in him. So again, Colos. 1. 16. the Great Apostle says, *That by Jesus Christ all visible and invisible things, both in Heaven and in Earth, were Created, even by him, and for him.* Here he takes in all Created Beings, and then he goes on — *It pleased the Father that in him all fullness should dwell, and by him to reconcile all things to himself* — And lest any should mistake the discovery of this so great Mystery, he repeats it again — *Yea by him, whether they be things on Earth, or things in Heaven* —

I say, I offer these Scriptures to the serious Consideration of the most Learned, Pious, and Thinking Men, whether the Apostle Paul, who had been rapt up into the third Heaven, (and so may well be estimated the most competent Witness) does not seem to have calculated them for such a Discovery as this, of inhabited Worlds in those Heavenly Bodies; where he would have us know, that such Honour and Preheminence God has given to Jesus Christ, over all Created Beings, which he says God made by him, and for him, that all Addresses, Communion, and Reconciliation both for those *is innumerable*, in the Heavens, and us on this Earth, must be

be made through him; so as if there be ten thousand Worlds, those Scriptures may be understood literally, and the Figurative sense let go; in so much as they and we have no other way to come to God but by *Jesus Christ*, who is the great Reconciler of God to his Creatures, and the only Mediator for them all. For us he is the *Mediator of Expiation*, and both for them and us he appears by these Texts forenamed, to be the *Mediator of Intercession*.

And methink it is very Emphatical to this purpose what he says in *Eph. 3. 9.* where he largely explains himself, viz. that it was not only revealed to him in common with the rest of the Holy Apostles and Prophets, that the Gentiles should be Fellow-heirs, and of the same body, and partakers of the Promise in Christ; But that by Revelation he was peculiarly appointed to make the Gentiles, and all men to know, that there is yet a further Fellowship of the Mystery of God, hid from the beginning, which he calls *ἀνεξετάστου πλούτου* the unsearchable riches of Christ, (the Greek word signifies not to be traced, as if he could not make out by what footsteps it came thither) viz. that there are some in those Heavenly places, whom he calls *ἀρχαὶ ἡγεμονικαὶ*

D

Prin-

Principalities and Powers, to whom the manifold Wisdom of God in Christ was made known, and that they were not only Created by him; but even for him, and that they and we are all of one Family or Country, as the word *ἀσπείρα* imports; as if the Apostle would hint, that though by reason of distance we seemed to be two Countries, yet in him we are united, and do agree, and of him both they and we are to be named, or called Christians, as it is at Verse 15.

And what hinders but I may suppose that some of those *ἀπύρρα φωνή* St Paul tells of in 2 Cor. 12: 4. unspeakable words or things, which he heard when he was rapt up into the third Heaven, might be wonders of Creation, as well as of superabundant Grace, which for Mystery or Multitude he could not express?

*The Novelty
not to be
blamed.*

If any man object against the Novelty of these Notions, let such know I am not imposing them upon any mans Credulity (though they have long made impressions upon my self) nor am I designing to make out the probability of a plurality of Worlds from these Scriptures afore-named; It suffices me if there be reason to think so on other accounts; nor upon my grounds can any wise man quarrel with me, though he differs

differs from me in this matter. But if through the invention of new advantageous helps, we are become better able to judge of the Nature and Fabrick of the Heavenly Bodies, and so can have plausible grounds to think (more than the Ancients ever had, that there may be rational Beings, or Inhabitants in them; And if the Spirit of God, who best understands the things of God, has inspired his holy Apostle at his Rapture into Heaven, with such expressions as may sute in a plain sense with our new discoveries, which the most sagacious among the Ancients could never comprehend, (their old Interpretations seeming therefore to be harsh, and more strain'd) then there is no cause to quarrel at the newness of the Notions, if they may but serve to explicate old Texts; many of which throughout the Scriptures, may yet remain obscure a long time, and yet may probably be explained hereafter by Events, which the Providence of God shall bring to pass in the World.

If this last Century has afforded such helps as I have mentioned, and so many rare discoveries in those Heavenly places, (and I might reckon up a great many more, but that I design brevity) why

may we not hope that time may produce some other helps, whereby still more *wonders of Creation and Providence* may be found out, especially when we have so many Excellent Heads as our Royal Society affords, besides others at work both here and elsewhere, to seek after things of this Nature? Although much more cannot well be expected to supply the defect of our Eyes in reference to the fixed Stars, which are placed so far beyond all *Parallax*, or yet of their Influences and Operations on one another, save only to us on this Globe.

The application of all the Premises.

And now I suppose it is clear to any ordinary understanding what I hinted before, that from the Contemplation of the Heavens, their Distance, Fabrick, Motions and Immensity, we have some glimpse of *Gods Infinity*, even through most of his Attributes, which without such helps our narrow Understandings could not so well apprehend; they affording us so many visible Objects of Demonstration, to raise our thoughts above and beyond them.

Suppose I should discourse with a Man that was born blind, and tell him of Light, and what a glorious thing the *Sun* is (as sometimes I have done) all I could say might heighten his fancy,
and

and put him into raptures of Admirati-
on; but when all is said, he would not
be capable to understand what is *Light*,
nor what is *Sight*, nor what is the *Sun*:
perhaps the same Man has walked with
a Guide twenty Miles in a day, and he
judges it to be a long walk; Well! I
tell him I see the *Sun* at this very instant
of time, which is judged by all wise Men
that have well studied the point, to be
above eight and twenty hundred thou-
sand times as far from me, as the miles
that he has gone; yea and every night I
see the Stars, which perhaps are ten times
further off than the *Sun*. I then discourse
of the supposed immensity of those Bo-
dies, together with their Fabrick and
Motions, as I have related, and the
innumerable Number of them, and the
vast space of the Firmament of Heaven,
as it plainly appears to us all, beyond
which you and I may yet conceive more,
even ten times more, for we know not
what should terminate it; and we are
the more capable to suppose these things
by what we see. O how would the blind
Man be amazed! What raptures of
Admiration would possess him!

Alas! in reference to Gods infinite
Attributes, notwithstanding we have
these Helps, we are yet to seek, falling

far short, and like the blind man are in the dark. God is an infinite Essence that highly transcends all Predicamental Notions, and humane cogitations,

Gods infinite Attributes hereby made out.

If the Light of the Sun be so glorious, O what is the Glory of him that made it! If the Fabrick of Heaven, and the Motions of those Bodies be so stupendous; what shall we think of the *infinite Essence, Wisdom, Power, and Goodness* of him that ordered them so at the first by his Word, and rules them, and every Circumstance among them, and in this World by his Providence!

But all this is still within the reach of Reason set at work by the external Senses, and is no more than what several of the Wise Heathens have said, as *Hermes, Plato, Seneca, &c.* Although *Aristotle*, notwithstanding he has discoursed at large of the Heavens, yet has said little of God that made them; and perhaps not without good reason, as some Learned men judge, seeing the Light he had from these was but little to enable him to say much of that Infinite divine Essence.

That immense Universe, and all the mysterious Furniture thereof he made for his Dwelling, yet not as we make a Dwelling in our Houses, which we
always

always make larger than our selves. That's a Notion by no means to be applied to the *Divine Majesty*, in whom there is no quantity, neither can he be circumscribed by any space, or within any place.

We ought not to think or speak of God, but with all Reverence and Adoration, and that herein we may be the less subject to Errour, I judge it best to hold fast the form of sound words, which we find among the holy Prophets, who were immediately inspired by his Spirit. *He is higher than the Heavens, and his Glory is above them.* And notwithstanding their immensity, yet the *Heavens of Heavens cannot contain him.* He metes out the Heavens with his Span; He holdeth the winds in his Fist; He measur-eth the Waters in the hollow of his Hand; He comprehendeth the dust of the Earth in a measure; weigheth the Mountains in Scales, and the Hills in a Balance. Heaven is his Throne, and the Earth is his Foot-stool. And yet these are low Expressions suited to our capacities to make out his Incomprehensibility. The immeasurable space of Heaven which we see, helps us to conceive some Notions of Infinity, and some small glimpse of Eternity; for an immeasurable Time

may be apprehended by our Reason, as an immeasurable space by our Senses.



And now let every wise Man and good Christian sit down a while, and consider what has been said in the foregoing Discourse concerning this great Machine of the World, so made and ordered by the Wisdom and Power of God, consisting of so many, and so great stupendous parts, at such immeasurable Distance from one another; yet with such subserviency towards one another, as that they cannot subsist, nor continue to perform the Ends of their Creation without the Help and Influences of each upon other. To which of the two Opinions aforementioned about the making up our natural day, any may shall encline, it matters not much, but 'tis certain there could be no Day nor Night in this our Orb, if it were not from the Sun; nor yet in the rest of the Planets (where perhaps it may be as universally necessary as 'tis with us) but from their constant whirling to and from the Sun. Nor could there be with us a continual succession of *Spring, Summer, Autumn, and Winter* Seasons, so absolutely necessary to our Beings and well Beings, if it were not for the Annual variation of Motion betwixt

betwixt the Sun and this Globe; and peradventure the like is elsewhere among the rest of the Heavenly Bodies. What other Influences the rest of the Planets may have on one another, and every one of them on this Earth, or this Globe on them, and the fixed Stars on them all, I undertake not to determine, but I verily believe if any of the Planets were wanting, the whole Fabrick of the Planetary world would come to nothing, for probably they must last and fail together. And whence, I pray, can we suppose all these to be produced, and so to be continued in a constant and necessary Subserviency to one another, but from the *Infinite Wisdom, Power and Providence* of God? What room then is there for *Atheism*, unless men will shut their eyes, and wilfully divest themselves of that Reason which is implanted in their Nature! If any Man after so many forcible Arguments of Conviction both to his Sense and Reason, shall yet continue to be a *Speculative Atheist*, his own Conscience when ever it comes to be serious, will assuredly confound him, and the very Law of Nature (if there were nothing else to do it) will certainly Condemn him for a *profligate Heathen*.

I doubt not but when we come to be translated into those everlasting Mansions, we shall see and understand more Arguments of Demonstration of the Glory of all, and every one of the Attributes of God, than yet we can imagine, for the Exaltation of his Praises, and have cause to cry up in Admiration, even in this Sense also, ὦ βάθος! ὦ ὑψέβαλλον μέγας τῆς δυνάμεως αἰῶν! *O the depth of his Wisdom! O the exceeding greatness of his Power! How unsearchable are his Judgments, and his Ways past finding out!*

And now being drawn to treat of Gods adorable Attributes, I cannot dismiss the Subject with these low Contemplations, seeing in other respects they appear far more Gloriously; which I think my self obliged to touch upon, although therein I may seem to deviate from my designed task of Discourse about the Heavens, which yet I hope every good Christian will pardon, seeing, being led to speak of Gods Excellency, I ought not certainly to leave out the mention of those things wherein he is most highly exalted.

*Gods Attributes still
higher advanced.*

All his foremention'd Attributes are yet more eminently conspicuous in his Creation of Intelligent and Rational Beings,

Beings, viz. Angels and Men, than in his making of all the rest of the Universe, for these he made after his own Image, in Understanding and Knowledge (as he has not done the Heavens) and ordain'd them as Judges and Witnesses of his transcendent Excellency, placing both of them in a most happy State and Condition, with freedom of continuance in both their Wills, therein plainly manifesting his Attribute of *Goodness*; with expectation of Homage and Obedience from both of them according to his declared Will.

St Paul I find in several of his Epistles makes mention of some other Beings, that are in the Heavenly Places, which were made by him, called ἀρχαί, ἐξουσίαι, δυνάμεις, δεσποτὰ, κυριότητες, *Principalities, Powers, Might, Thrones, and Dominions*. Our Interpreters think them to be several Hierarchies of Angels; though how they differ from *Archangels, Cherubim, and Seraphim* they understand not. I say again, it were well worthy Consideration whether they do not all rather seem to be Inhabitants in those Heavenly Bodies I have mention'd, viz. in *Saturn, Jupiter, Mars, &c.* and whether it be not most suitable to the scope of those Texts, as also to the *Wisdom, and Power*

of

of God, to think so, and semblable to the plain course of his Providence manifested to us here on this Earth.

*His Justice
exerted.*

The Angels I believe were those *Morning Stars* we read of *Job 38. 7. that Sung together the Praises of their great Creator, and the Sons of God that shouted for joy.* Although in that State some of them continued not, some Legions of them revolting through Pride and Malice, which High Provocation against his Divine Sovereignty provoked him to exert his Attributes of *Power and Justice*, which forthwith bound them fast in Chains of outer Darkness and Torment, to be still further increased at the Judgment of the last day.



*His Love to
Man ap-
peared.*

These envying at Gods Glory, and the Happiness of Mankind, and maliciously designing by Lies and Dissimulation to obstruct the one, and ruine the other, they drew Man into the same Misery and Mischief with themselves. But God had an Attribute in reserve, which now he made to appear, viz. his *Philanthropy*, or *Love to Man*, thus overcome through frailty, and by Temptation. And this of *Love* set all the rest of his Attributes at work, in order to their Glorification and Advancement. — His *Wisdom* contrived

*His Wis-
dom exal-
ted.*

trived a way for the satisfaction of his offended *Justice*, and for the Magnifying of his *Mercy*, which now he manifested, in sending his Son into this World, and to take upon him Humane Nature, and therein to suffer and dye, while by his Godhead he should satisfie. — Then did the *Divine Power* exert it self beyond all reach of Nature, and raised him from the Dead, and set him at his own right Hand, triumphing thereby over Death and Hell, that all Mankind that would believe on him, and manifest it by Love and Obedience to the Principles and Rules of that everlasting Gospel which he Preached, might be freed from the Curse which by the breach of his Law they had incurred, and be also placed in a surer and safer State of Happiness than that which they had lost; affording them also the assistance of the *Holy Ghost* to be their Guide and Comforter to the end of the World. The rest of Mankind that wilfully refused to close with the tender of his Son, and shall persevere in their Rebellions against his declared Will, he left to perish in their Unbelief, and to make some satisfaction to his *Justice* in their everlasting Condemnation.

His Mercy magnified.

His Power advanced.

And

Of St Paul's
lofty stile.

And now God rides triumphantly in the Chariot of Exaltation of all his Attributes, far higher than in all his afore-said works of Creation, to the amazement of Angels and Men, insomuch as the Holy Angels delight to pry into this Mystery of our Redemption; and St Paul cannot mention any thing about it without raptures of Admiration, and lofty Expressions, no Author affording the like. — The Divine Wisdom which contrived it is called by him *πολυποικιλῶς σοφία*, manifold Wisdom. Eph. 3. 10. and the Wisdom of God in a Mystery, 1 Cor. 2. 7. The Power exerted about the Resurrection of Christ he stiles *τὸ κρᾶτος τῆς ἰσχύος*, the might of his strength, and *ὑπερβαλλον μίγετο τῆς δυνάμεως αὐτοῦ*, the exceeding greatness of his Power, Eph. 1. 19. He seems often not to be able to find words suitable to express his mind, especially when he is speaking of Gods Love, the value of Grace, or Heavens Glory, but runs into Hyperboles, καὶ ὑπερβολὴν εἰς ὑπερβολὴν, from one Hyperbole to another, as I find in 2 Cor. 4. 17. The Greek Tongue which of all Languages is the most Copious, not affording words significant and lofty enough to him to make out his Notions, nor can any other into which it

it is translated, render the full sense of it.

He who among the Jews was usually called by the Title of, *The God of Heaven*, and *The Lord of Hosts*, and among the Ancient Heathens *Θεός ὁ μὴ γεννητός*, from his Creating of this great Machine of the World, and his concurrence to every enterprize therein, is by the direction of his own Spirit to the Pen-men of the New Testament called by other Names, referring to this work of our Redemption, as if therein God had acquired to himself new Attributes, and higher Titles wherein he glories far more, than in his works of Creation, or Providence.

*Gods new
and higher
Titles.*

Hence it is that he is called the *God of Love*, 2 Cor. 13. 11. *The God of all Grace*, 1 Pet. 5. 10. *God rich in Mercy*, Eph. 2. 4. His Love was from himself alone, voluntary, and transcendently beyond all compare. And therefore our Saviour describing of it, could go no higher than to say, *God so loved the World that he gave*, &c. Joh. 3. 16. 'tis such a *sic* as has no *sicut*. — His *Mercy* is Unspeakable, Everlasting, and without all Parallel, having nothing of Merit to excite it, nor expecting any Re-tribution to requite it. — His *Justice* be-
yond



yond Exception, while he only leaves them to perish in their Misery, who wilfully refuse the Remedy.

*The Summ
of the Go-
spel.*

These things are the Consummation of the Law which God gave to *Moses*; the Summ of the Gospel which Christ and his Apostles preacht in the World, of which we are all bound not only to have the Notions in our Heads, but a Relish of them on our Hearts, and to manifest the fruit in our Lives. In that Gospel is made out to us the *Infinite Goodness* of God the Father; the *unspeakable Love* of *Jesus Christ*; and the *Comfortable Presence and Guidance* of the Spirit; enough to perswade us to be serious and consider, if we have any due awe or Reverence for that great Name.—

The Purity of the Precepts, the Preciousness of the Promises, the Amiability of Virtue, the inestimable value of Grace, and the Recompence of Reward carry Argument sufficient to engage us to weigh them. The frequent dangers of Sickness, the certainty of Death, the Examples of Wise Men when they come to dye, the Hope of Heaven, the Terrors of Hell, and the Account that must be given, one would think should be enough to awaken us.—In the understanding of these things ought
Youth

Youth to be train'd, that they may the better keep the favour of 'em when they come to be in years. 'Tis silly not to know them; 'tis Folly to neglect them, and desperate Madnes to despise them, since without them we can neither live comfortably, nor dye contentedly.

Mankind does naturally thirst after Wisdom, as that which is the *pabulum*, or repast of his Rational Soul. Certainly the Christian Religion held forth in the Gospel teaches the most excellent Wisdom, and is the most Rational thing in the World, affording the most ample satisfaction to the Soul of a Man, even far above all the Mysteries in Nature that we reckon'd up before, or any other in Art which the Reason of Man has found out; yea even infinitely beyond all Mathematical Demonstration. Those are Heavenly Mysteries which the Wisdom of God found out at the first, which he kept hid from Ages, but now has made manifest in the World. Such as the Angels covet to peep into, and then much more should we, whom it specially concerns; seeing if we take care in reference to them to be wise unto Sobriety, they are able to make us wise unto Salvation. But of these things Divines are best fitted to treat; and herein our own

E Coun-

The rationality of the Christian Religion.

Country-men since the Reformation have exceeded all others, in abundance of Volumes, both in Latine and English: These are the Subjects on which they constantly preach, and which we ought to love to hear, and they are or ought to be every good Mans Study, in order to his own Souls Health, or his Work to his Brothers Edification while we are on Earth; yea and these are the ordinary road that will lead us to the Glory of Heaven.—And this leads me to a further enquiry.—

*Of the Seat
of the Blef-
sed.*

We read in Scripture of an Inheritance reserved in Heaven, and do believe that there we shall find an everlasting Rest, and a Consummation of Bliss. Now in what part of Heaven we may expect this to be, and where is that Seat of the Blessed, I find our Divines are not thoroughly agreed.—Some place it above the Starry Heaven, but from what ground they tell us not.—That is an immeasurable Space, and methink not so suitable for Finite Beings, as without doubt we shall be. Others that I have met withal, think it is in some of the Planets: But since we are assured that they are dark Bodies, and have no inherent Light in them, and perhaps of the same Nature, if not Matter,

Matter, with this Earth, they seem not to be Places so fit for Glorified Beings. If I may be allowed to bring my modest Opinion to the Test, I rather think it shall be in the Sun, where the Light is inherent, where the great King of Heaven will probably manifest his special Presence, being also in the Center of the Heavens. Besides I have other Reasons.— Our Saviour, *Mat. 13. 43.* describing the State of Bliss which the Saints shall have in Heaven, says, *they shall shine as the Sun in the Kingdom of God*; which though Divines limit it to a Spiritual sense, yet why may it not be more comprehensive? — Again *Rev. 12. 1.* the Church is represented by a *Woman clothed with the Sun, having the Moon under her feet.* If that was an Embleme of the Primitive Church in her State militant, what hinders but it may be applicable also to Her in her State triumphant? Especially seeing we find it called by *St Paul, the Inheritance of the Saints in Light, Col. 1. 12.*

To these I'll add two places more which being compared together seem to make it much more evident, *viz. Psal. 119. 4.* where the *Septuagint*, which is constantly followed by our Saviour and the Apostles who were *Permen* of the

New Testament speaks expressly, ἐν τῷ ἡλίῳ ἔθετο τὸ σκῆνωμα αὐτοῦ, *He hath set his Tabernacle in the Sun*—with Rev. 21.

3. where the Prophet describing the Heavenly Jerusalem, says, *He heard a great voice out of Heaven, saying, Behold the Tabernacle of God is with men, and he will dwell with them*—So as it seems to be with Men, and in the Sun.

But I would be modest, and indeed we ought all so to be, that we do not υπερβονεῖν, be not over wise, but always to Sobriety. — Our Happiness not consisting so much in the Place that is provided, though we are sure 'tis in the Heavens, as in the Beatifical Vision of the Blessed Trinity, and the participation of his Glory, which seems to be best manifested to such finite Creatures as we are, and shall be, in glorious Light. Only Rev. 14. 4. It is said *they shall follow the Lamb, whithersoever he goes*; so that whether it shall be in one place or other, as by Grace we follow the Lamb here in this our Pilgrimage, we shall then follow him in Glory; and doubtless there is our chief Bliss and Happiness, seeing in his Presence is fulness of Joy, and at his right hand are Pleasures for evermore, Psal. 16. 11. — But this I leave also to the Learned and Pious of the

the Clergy, and shall now resume my Subject, and treat of the Heavens, and their Motions.——

If we consider the Motions of the *Gods At-*
Planets, either proper to every one of *tributes*
them about the Sun as they appear to *further*
our Eyes, in their annual Revolutions; *made out.*
or the diurnal Motions of them all, according to that of the first Mover (as Philosophers speak) from the East to the West, together with the signal inequality of each to other in respect of time, and yet unalterable regularity, whereby we can predict their mutual Aspects 100 years beforehand; as also the Motions of all the fixed Stars from the West to the East, so as since *Ptolomy* they have gone half a Sign, viz. 15 Degrees to the East. Likewise if we ponder upon the Planetary Motions, and their Effects to make *Summer* and *Winter*, produce Fruits, Animals, and what not upon the Earth, and in the Sea, as natural Causes; Do they not plainly make out the *Eternal Wisdom, Power, Glory and Goodness of God*, who has disposed them so?

It was the Philosophers Assertion, That the Heavens are moved by the *Intelligences*; as if he would have said, They are moved by supernatural Wis-

dom and Power. And truly more he could not well have said, wanting the Light of Scripture, and immediate Revelation.

The conviction of the Heathens.

These things alone yielded large conviction to the Wisest and most Considerate Heathens that there is a God, who stretched out that spangled Curtain even to almost an infinite distance; and gave orderly motion to the Heavens, which can never be interrupted, till he shall please to fold them up as a Scroll at the dissolution of all things, as we are taught to expect.

Now they having such clear ground of Conviction to their Reason that there is a God, who has by the visible things of the Creation, thus manifested his Eternal Power and Godhead, while yet they (some of them) ascribed Deity to the Stars, and adored them; and others of 'em, according to their trifling Fancies, framed other gods whom they worshipped, are left without excuse, and must necessarily be condemned by the Law of natural Reason, that arises from their reading in this Book of his Providence, together with the other Law of Nature Written in Mans Heart, whereby he knows what is Morally good or evil. Both which do point out

out not only that there is a God of *Infinite Essence*, but that he alone was to be worshipped, and adored; though they knew not well how; which was afterwards revealed to the Jews, though darkly in *Types and Shadows*, but most clearly to us in the *Gospel of Christ*.

The admirable Fabrick of Heaven, together with the Stars, and their Motions, and a hundred things more that depend thereupon, being observed in all Ages by the Learned, have produced matter and occasion of compiling the most noble Art of *Astronomy*; which in its Original is very Ancient, unto which every Age has afforded some improvement, and this of ours not a little, in the finding out of many useful Rules, Helps, and new Discoveries mention'd before, not known to the Ancients; all which conduce to the greater Exaltation of the aforesaid Attributes of God, by how much more truly we come to understand his most Glorious works of Creation.

The Effects of these upon this lower Orb of the Earth and Sea, which are thought to proceed either from the Temperature of the Stars themselves, or from the Aspects of the Planets, and

*The rise of
Astronomy.*

*The rise of
Astrology.*

their Conjunction with the fixed Stars, referring either to the alteration of the Weather, or the Humours of our Bodies, or the Disposition of our Minds, which some fancy to be the natural Products of those Heavenly Bodies so changing their places, (which whether so or no, I cannot now stand to discuss) I say these have begot the Art of *Astrology*.

And that they have some Effects upon the things here below, I think no Wise man will doubt, Bringing Rain or Drought, Storms or fair weather. Yea and the Holy Scripture expresses as much, *Job 38. Canst thou restrain the influence of the Pleiades* (says God to *Job*) or loose the Bands of *Orion*? as if he had said, Canst thou hinder the Rain when it falls? or canst thou make it Thaw when it Freezes? The *Pleiades* being a moist Constellation in the Shoulder of *Taurus* causing Rain, by which the Sun passes in *April* bringing Showers; and *Orion* a dry Constellation rising in *November*, producing Storms and Frost. Now *Astrology* considers some of the Planets in their Influences as propitious to Mankind, viz. *Jupiter* and *Venus*, whom therefore they call the greater and lesser Fortunes, and think their Aspects to bode well: while they look upon others

thers as inimicitious to our Nature, viz. *Saturn* and *Mars*, and thence do style them *the two Malignants*, and judge their Mixture to produce ill Effects; especially being conjoin'd with some of those fixed Stars, which they think to be of the Nature of one of the said Planets, upon which account they pretend to Prognosticate good or evil to ensue.

That the Art of *Astronomy* may consist with Christianity, and the Knowledge and serious Veneration of the great God, I make no Question at all. But as for *Astrology*, especially the Judicial Part of it, I have some grounds of Hesitation. This I fear is that Art of the Heathen, mentioned *Jer. 10. 1.* which with so much seriousness and Authority, in the Name of the Lord, the Prophet forbids the Jews and us to learn, viz. *Learn not the Art of the Heathen, and be not dismayed at the Signs of Heaven, for the Heathen are dismayed at them.*

I heartily wish there were not too much reason to observe, that those who do most addict themselves to *Judicial Astrology*, or telling fortunes by the Stars, as also such as consult in that kind, can scarce in the Judgment of ordinary Charity,

Charity, be accounted serious Christians. And in truth some of them are apparently ridiculous, and vain in their Imaginations, who while they undertake to tell others their Fortunes, do not see their own Fates, when they are upon the very brink of imminent dangers.

*Jewish
Rabbins.*

The Jewish Rabbins report that the Ancient Hebrews were very much addicted to the Study of the Stars, both as to their Natures, Motions, and Influences; and that they were the first of the Nations that knew any thing of that kind, from whom it was diffused to their Neighbours, the *Chaldeans* and *Egyptians*; and this was part of that Learning wherein *Moses* was said to be well skill'd. *Aben Ezra* tells that they first divided the Stars into Constellations, and expressed them all by the Hebrew Letters, which when they had gone through, they added a second Letter to express the shape, and oft-times a third to set forth the Nature of the Constellation.

*Innocent in
their Cal-
culations.*

R. Chomer confessed that the Ancient Hebrews observed that which pure Innocence made out to them, attributing no other Effects to the Stars, than what was merely natural. Of the Planets

nets they accounted the *Sun* most fortunate, as being the Principle of Life, and judged the Child to be of a healthful constitution, in whose Nativity they saw it predominant: And next that *Jupiter* and *Venus*, because of their great Luster, as also in their active Qualities they are Temperate. *Saturn* they thought to be bad by reason of his Coldness, and *Mars* through intemperate Heat, and Dryness: *Luna* in the Increase they reckoned to betoken Health and Strength, and in the Wain the contrary; and *Mercury* to be of a middle Quality, good or bad, according as he was joyn'd with others.

And thus they also judged of the Signs, and the other Constellations, according to their Temperature, when they saw them in the Horoscope of a Nativity, that the Native would incline to Heat, or Cold, or Dryness, or Moisture; or to be of a temperate humour, and for the same reason to be of a meek, and affable Disposition, or else heady, hasty, and cholerick. Nor did they go further, says my Author. And of thus much some good use might be made, while discerning the Inclinations of Children to a Predominancy of some of the four Qualities, their Diet, and such
Air,

Air, and other Regimin of Health might be chosen for them, as might rectify their Constitutions by preserving a Mediocrity.

But as for the telling of Fortunes, and Predicting the Fates either of Persons or Kingdoms by the Stars, it's not only Heathenish as before said, but it's also *ridiculous and false*, and so has been found in all Ages since it came into use; and therefore it was wisely forbidden by the Ancient Church, and is most justly exploded by all wise Politicians and Law-makers in *Europe*.

*The Holy
Patriarchs.*

There are some so daring as to averr, That the Holy Patriarchs *Abraham*, *Isaac*, and *Jacob* were well skilled in *Astronomy*; and particularly *Josephus* reports that *Abraham* communicated much herein to the *Egyptians*, while he sojourn'd there; but that is *gratis dictum*, since he lived so many Centuries after *Abraham*, that he can neither well prove it, nor give us grounds to believe it, if we should be sceptical.

I take the Family of *Terah*, who was *Abraham's* Father, to have been one of the best that was in all the East, living in an eminent place, viz. *Ur of the Chaldees*; and that *Abraham* might be presum'd to be Educated in what ever was the

the breeding or Learning of that Age, and so probably in the Study of the Stars: But that he and his Sons should be said to have been so eminent therein, and in *Astrology* too, especially *Judicial*, as some would pretend to prove: I think it's a great presumption grounded on a mistake, in respect of their frequent postures of Devotion, looking up to Heaven, without any Image before them, according to the Custom of the Nations among whom they lived; they thought they were observing the Heavenly Bodies, when they were in their most serious Devotions and Communion with God. As also, That their removal of their Families and Herds (wherein consisted the Wealth of that Age) was from the presages of the Stars, of some evil to come; not understanding that it came from the immediate Command and Appointment of God, as the Text most plainly makes out.

I know *R. Abarbanel* pretends to prove, That they were knowing even in *Astrology*, and perhaps too Ceremonious therein, yea more than was owned by any in that Age; in his Exposition on that Text in the 30th of *Gen.* 11. Where *Leah* having a Child born to *Jacob* by her Maid *Zilpah*, she called his
Name

Name *Gad*, which is the Name among them of the Planet *Jupiter* (as saith *Aben-Ezra*) and signifies a *Fortune*, as now that Planet is call'd *Fortuna major*: which Interpretation the Learned *Gaffarelus* the French Critick seems to close with.

But what though it signifies a *Fortune*, and the word be an Epithete of *Jupiter*, does it not also signifie a *Troop*? And may not the sense more properly be such, that finding the Woman fruitful, she thought her self *Fortunate* in it, and might expect a great Number, or a Company, or a *Troop* of Children, as our Translation renders the word? Yea and *Jacob* himself, who seems to be the best Interpreter, plainly takes it in this sense, *Gen. 49. 19. Gad, a Troop shall overcome him, but he shall overcome at last.* And besides there's another reason why (methink) it should be taken in this sense, and not with respect to *Jupiter*, because none of the other Children are Named with any respect to the Predominant Planet. And further, if it be meant a *good Fortune*, then would it enterfere with the next Child that *Zilpah* bare, wherein she said she was *happy*, and called his Name *Asser*. Besides, if that had been the matter

ter aim'd at, and a good Fortune had been predicted, it was plainly an Error, in Prognostication, like others of that kind; for he had no better fortune did betide him than others of his Brethren, nor yet so good as some of them, especially *Judab*, from whom came the Scepter. Nor yet was that which *Jacob* foretold of *Gad* any other than according to the Spirit of Prophecy, as of all the rest; and not a Prognostication from *Jupiters* Dominion in the Horoscope of his Nativity.

Moreover this was said by *Leah*, a Woman, whom we cannot suppose to have had any knowledge in *Astrology*. Nor can it be supposed that she had learnt it from *Jacob*, who seems not to have been present at the Births of his Children, but to have left the Naming of them all to the Women. Besides of all the rest of the Patriarchs, there was the least reason to think that *Jacob* understood that Art of the Heathen, which doubtless his Grandfather and Father knew to be unlawful, which we see was afterwards expressly forbidden to the whole Nation.

After this I find this Knowledge of the Stars was followed by the *Greeks*. These either through Pride, or affectation
on

on of Repute, that they might seem to be Inveners of new things, changed the Hebrew Characters into the Names of Animals, as Beasts, Birds, and Fishes, and some Inanimates also as they thought fit, of which no good reason can be given: And some they call'd by their *Heroes*, or Women that were famous in Story. To these afterwards did the *Hebrews* and *Chaldeans* conform, that there might be a right understanding among them in those matters; therein yielding to the Learning, Wisdom, and Authority of the *Greeks*, who were now of highest Repute in the World; and besides were become Masters of the Empire, and so might perhaps challenge a Compliance; whom the *Romans* also followed, and all the Western Monarchy retain to this day, without any considerable alteration. And this may be observed in the *Septuagints Translation* of the Old Testament, in all the places where any of the Constellations are mentioned, that those Interpreters hold not to the *Hebrew*, as in all other proper Names they use to do; but give other Names, even the same that are used in all prophane Authors, to which all the Learned of the World do conform, thus *Job* 9. 9. as also *Job* 38. That
which

which the Hebrew calls *Ash*, they call *Arcturus*; *Chefil*, they call *Orion*; and *Cimah*, they call *Pleiades*.

Neither is the Study of the Stars eligible for it self *alone*, affording the greatest variety of pleasure above all natural Studies in the world; but it's also useful *to other ends*, and serviceable to *other Arts and Faculties*, while several of them cannot be rightly managed without a due knowledge of them, their Motions and Influences. I shall content my self with two, *viz. Physick and Navigation*.

All men know the Stars have a great *Astronomy* power upon the Humours of our Bodies, *useful in* as *Second Causes*, and do cause great Mu- *Physick* tations in order to Health and Sicknefs; and therefore we find it requisite for us in the Exercise of our Faculty of *Physick*, to observe the risings and settings of great Constellations, and the Positions of the most ponderous Planets in them, whereby we are enabled to Predict what Diseases are like to ensue, and prepare accordingly, even before they invade us.

And hence it is that our great Master Hippocrates (*De Aere, Aq. & Loc.*) says, That Astronomy does very much conduce to the Art of Physick, as without
F which

which a Physician cannot manage it to his Reputation as he ought. Especially it's useful to us in our Prognosticks, whereby we are the better enabled to foretel either the Symptoms, or the event of a Disease, in order to Life or Death. There are indeed a great many things to be observed in order to the making of a right Prognostick, as the Nature of the Disease, the Constitution and Strength of the Patient; together with his compliance or non-compliance to use Means, the time of the Disease, and the Suitableness to his Constitution, and the Season of the Year, and several other things; but the Position of the Stars, especially the Moon, affords no little help.

In acute Diseases we see sudden Mutations many times in order to Life or Death, which we call *Crises*; which happen in or near the 7th Day from the Decumbiture, or 14th, or 21th, &c. Now these depend upon the Moons Motion to a Trine or Opposition, or to her place at the beginning of the Disease, and do come sooner or later, as she is in her *quick, slow, or mean* Motion, which may be foretold accordingly; and 'tis certain they prove better and perfecter, if the Moon apply to *Jupiter*
or

or *Venus*, their Influences being found strengthening to our Nature; and worse if she apply to *Saturn* or *Mars*, whose eminent Cold or Heat, or other occult Influences are hurtful, (*Vid. Gal. de diebus Decretoriis.*) And these *Crises* do usually happen either when the Moon comes to the first Angle in peracute Diseases, or the second, or third. Now while a Physician is all along acting for the Patient according to right Reason, and the Rules of Art, he may depend upon God for Success, and give a rational account to wise Men, whatever the Event be. And if he has join'd to his skill in his Faculty this Knowledge in *Astronomy*, to observe the Moons Motions, and her Conjunction to the fixed Stars, and the Planets, so as he can Predict the *Crises* to come sooner, or later, and to be better or worse on probable grounds, its very Satisfactory to wise Men, and Ornamental to his Faculty, and tends to his Reputation. But as for those that would have Bleeding, Vomiting, Purging, &c. to be done only when the Moon is in such or such Signs; as we see our Almanack-makers direct, (yea and I find some Physicians go that way) I think they do *nimis altum sapere*, being more nice than wise:

Those are to be done, or not, according to the Nature of the Disease, the Strength of the Patient, Natures inclinations, &c. If we should ordinarily stay till the Moon come to such Signs as they mention, it would undoubtedly tend to the hazard of many a Mans Life.

But these things would require a peculiar Tract; I'll therefore rather refer the Learned Reader to *Darivotus (de Morbis & Diebus criticis)* than enlarge the Porch any further.

Also for
Navigation.
on.

So also the knowledge of the Stars is most necessary to the *Art of Navigation*; an Art so useful to the world, that it maintains converse among mankind, and makes all the Inhabitants of the Universe to be as of one Corporation, and without which, all Islands would be no less than Prisons to their Possessors; and we of this should too truly (as was said of old) be divided from the World, *divisos Orbe Britannos*. By the Elevation of the Pole-Star, whether in this or the Southern Clime, they know the *Latitude*, and what course or length they steer; and in case that be Clouded, they reckon by other Stars of prime Magnitude, that shall happen to appear, or by the Sun, whose Meridian height they

they take, and so judge whereabouts they are, when they are without all view of Land, for Weeks or Months together. And by the help of other Stars of prime Magnitude, their Rising, Culminating, or Setting, they have a good guess of their *Longitude*, which it's hoped in a little time may be yet further improved; which if ever it come to pass, it must assuredly be performed by the truer and fuller understanding of the Motions of the Stars.

Perhaps it may seem strange to some, what I have related concerning those new Observables among the Heavenly Bodies, which they never heard of before, *viz.* that the Planets are dark Bodies, and have no light but what they receive from the Sun, and that is by whirling about their Centers in their several Periods, which makes Day and Night in them; and that some of them have Moons that turn about them, and that the Sun it self turns upon its Center, &c. Let such know that the things are not more strange than true; for I have said nothing but what we see with our Eyes, and of which I have a thousand witnesses. As for the Consequences which thence I have inferred;

that 'tis probable this Globe of the Earth and Sea turns like all the rest for the making of our Day and Night; That the Planets may probably be inhabited Worlds as well as this Earth; That then those passages in *St Paul's Epistles*, where he treats of those that are *in the Heavenly places*, (which perhaps are some of the *Συνοχη* *St Peter* tells of, viz. *things hard to be understood*) may admit of a literal sense: I impose upon no mans belief; nor yet in that Notion, that the Sun is the Seat of the Blessed. Let him that reads, use his judgment of Discretion. In these things that are not *de fide*, let the best Arguments carry it, if they may but consist with the Sense of Holy Scripture, and cross not matters of Faith.

I have reasoned with modesty according to my module, and shall not wilfully fall out with any man that differs from me. So I close this Discourse with that of a Modern Poet:

*Non eadem sentire bonos de rebus iisdem
Incolumi licuit semper amicitia.*

London, Basinghall-street,
D July 18. 1681.

THE
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Augmented and Improved.

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the Bookfellers in *London*, 1681.

T O T H E

R E A D E R.

THis following Ode has been. so acceptable to the truly Learned and Judicious, in its first Edition, which therefore has been taken into some Schools, and made use of as an Introduction to the Study of the Celestial Globe, that it has encouraged me to a second Edition, with the Addition of forty Stanzaes in all the three Languages, to make it still more useful to those ends.

I was in a fit of the Gout when I first projected it, and being not able to handle a Pen, or turn over the Leaves of a Book, I happen'd to fall into a Contemplation of the Celestial Bodies, with the Modern Opinions of Wise men concerning their Motions, Aspects and other Accidents; of which I have been discoursing more at large in my *Ouranoscopy*, or *Survey of the Heavens*, to which therefore I have thought fit to tack this, as both referring to the same thing;

thing; only differing in this, that the other relates to matters of Fact and Judgment, and this to Fancy. And the Subject running much in my mind, I fancied that it might be pleasant to make an Historical Fiction of a War among the Stars, and not improperly, seeing all Astronomers do agree that there are inimicitious Aspects among them sometimes, as well as amicable; and the Nature and Influences which are ordinarily ascribed to them, whether they be the Planets, or fixed Constellations, render them as contrary each to other.

This set my Fancy on work to invent an occasion of Difference among them. Now *Saturn* being called by Astronomers *Infortunium majus*, (or the great Misfortune) and *Capricorn* his *Day-house* being in Opposition to *Cancer*, where the *Moon* is said to be the Lady, and to have the chief Dominion; I pitched the breach of peace in the Opposition of those two Houses, which are ordinarily call'd the two *Tropicks*, and consequently in his Opposition to *Luna*, as quarrelling at her ruling of the Night because of her Female Sex, and so at all the rest of that Sex in Heaven; and thereupon to fortifie himself in *Capri-*
corn

corn and *Aquarius*, which is the next Sign, and call'd his *Night-house*; and *Mars* whom Astrologers call *Infortunium minus* (or the Less Misfortune) to come into Conspiracy with him, as also the *Great Centaure*, a Southern Constellation, consisting of a great many Eminent Stars, and these to bring in Forces from their several Quarters, unto the Conspiracy of *Saturn*.

Luna being in *Cancer* rises in Opposition; *Jupiter* which is the principal Star of all, and call'd *Fortuna major* (or the greater Fortune) is startled at it, and sends forth his Scouts, the *Eagle* and the *Little Dog* to make discovery of them. Then he, being *exalted* in *Cancer*, call'd a council of all the Constellations that bear the Names of Men, some of which we find mentioned in the Scriptures in several places.

To them he makes a Speech, telling what *Saturn* and *Mars* had done, wherein he does but describe the Nature of those two Planets, and the State of the Heavens, according to the Vulgar Opinions and acceptation of Astrologers. To whom *Orion* in the name of the rest does rejoyn, making a further description of the Stars.

By their Advice and Help he raises

two

two Armies, the one a *standing Army* of the fixed Stars, the other a *flying Army* of the Planets.

The War is proclaimed by the roaring of *the Lyon*, and seconded by all the Celestial Cattle and Birds, who do every one send forth an Alarm in their proper tones. Then he sets upon the Rebels, to whom he found joyn'd in Confederacy all the Fiends of Hell, and the Idols and Heathen gods in *Taurus*, who had now declared another cause of the War.

Then began the fight, where *Jupiter* did severe Execution upon the Confederates, and then pursued the Rebels, who fly before him from Sign to Sign, till coming into *Scorpio*, (which is said by Astrologers to respect the Secrets, and to encline those in whose Nativities it happens to be in the Horoscope, unto Lust) *Cupid* with an *enchanted Arrow*, which he is feigned to shoot out of *Sagittary* (which is a Sign formed in the Globe like an Archer) into the Sign *Scorpio*, puts an end to the War; and by force of the Enchantment they fall in Love one with another. *Mars* and *Venus* are in Conjunction; *Mercury* prefers *Cupid* before all the Gods; *Vulcan* takes *Mars* and *Venus* in his Net; *Jupiter*

ter courts *Danae* and *Alcumena*; *Saturn* courts *Luna*; she applies to *Sol*, who is King of the Planets, and of all the Stars, and is fancied to have been chased out of Heaven, till *Jupiter* had run through the Twelve Signs, to scour out the Rebels, which he does pass through in the space of twelve years. *Sol* by a *Northern* Constellation is called home again, and by degrees settles all things in Peace.

In many things the Story may seem to run parallel to the late Transactions in this Kingdom, especially towards the latter end, referring to his Majesties most happy Restauration, and many Circumstances that attended it; although it cannot be expected that Similitudes should run of four feet, and quadrate in every Punctilio. And herein I hope the Fancy will offend no man, especially not my Superiours, whom in every capacity I profess my self ready to serve to my utmost, and do endeavour never to disoblige.

I have indeed taken a little (I hope) innocent liberty to fetch in matter to make a formal story for my Fancy to dilate on, which possibly I may do without offence to such as are Ingenuous, while I only please my self in the
Parallel

Parallel betwixt the *Sun* and the *King*, and the restitution thereof after a long supposed Darknes and Confusion, to his Majesties Restauration.

But in this feigned story I have taken occasion to mention all the Planets, with their Natures and Properties, together with the Twelve Signs of the Zodiack, and the fifty Constellations noted by the Ancients, especially by *Aratus* in his *φαινόμενα*.

I add also some other Names of principal Stars, and other parts of Heaven real and imaginary, whereof frequent mention is made by Astronomers. Likewise I point at several of the principal Lines and parts of the Celestial Globe, which being brought into order by way of History, (though feigned) may conduce to help the memory in the Study of Astronomy, and the use of the Globe. And this I have done in *English*, *Latine*, and *Greek*, with propriety of words according to my module. And the Fancy being projected, and a great many staves made while I was in the Gout, I call *Gout Raptures*, which afterwards as my other Occasions would permit, I went on with, and finished.

If any man say, it was time not so well spent as it might have been, I think
so

so too; yet it was not so ill spent, as perhaps a rigid *Momus*, or Melancholick person may suppose. *Aratus* whom I mentioned before to have writ on the Subject, was in high esteem for that Poem, among both Ancient and Modern Writers; on which piece many Greek Writers have made their *Scholia*, or Animadversions, as *Theon*, *Erato-sthenes*, *Ptolomy*, *Hesychius*, *Proclus*, *Hyginus*, *Achilles Tattius*, and as some Learned Men report three times as many more; besides an abundance of Latine Authors, as *Germanicus Caesar*, *Cicero*, *Ovid*, *Avienus*, *Paulus Gallucius*, &c. and several of our Countrymen. But above all, I find *S^t Paul* did not only read this Poem of his, but in his Sermon at *Athens*, *Acts* 17. *vers.* 28. he cites a passage out of it, οὐ γὰρ ἐσμὲν αὐτοῦ σπέρμα, for we are his Off-spring, and is part of the 5th verse in *Aratus*; which may suffice among reasonable men to give credit not only to my Author, but also to the Subject here treated of, to wit, the Stars and Constellations in Heaven.

If any man strain at the Verse which is not in the usual mode, let him read the *Lyrick Poets in Greek*, who I think have taken more liberty than I, both

as

as to measure and Meeter. Besides my Fancy was to imitate an old sort of Verse well known to *Cantabrigians*, made in *English, Latine, and Greek*, from whence I took the Notion—

*I know more than Apollo,
For as he laid a sleeping,
I saw the Stars at mortal jarrs,
And Vulcan was a weeping, &c.*

And further, I am sure, I might have done the same much more easily in *Heroicks*, wherein I had not been bound up so strictly to Rhyme or Meeter.

If any object that it is but a *Fiction*, let such consider well of *Jothams Parable*, *Jud. 9.* Or of the History of *Dives and Lazarus*, and several that might be mentioned; nothing being more usual both in Sacred and Prophane Writings, than to teach by way of Fiction, and point out serious things in Parables. And thus we find the Learning of the Ancients did consist very much in *Mythology*, and ours is imploy'd in the frequent use of *Tropes and Figures*, which without the annulling of that most noble *Art of Rhetorick*, we cannot lay aside.

If any man quarrel at some unpolisht expressions in the English Copy, which
he

he fancies might have been better phrased; Let such know, I am not conceited of any thing here said, nor had he been troubled with the view of them, if I had not been overcome with the Importunity of some Friends of sufficient Learning, who thought they might be useful to the publick, which we ought all to serve. But I do express my self, and my sense of things in such words, as did then best suite my Genius, that the three Languages might explain one another. Besides (it may be) I do purposely make choice of such Expressions to point out some *Terms of Art*, referring to *Astronomy*, or somewhat in the Globe which I design to explicate, and then I hold to the Sense in all the Versions, reserving to each Language its proper Idiom: And herein I do willingly submit to the judgment of such as understand them all, rather than to the carping censure of such as know nothing more than their own Mothers Tongue.

Take it as it is, if it may profit or delight any ingenious Reader, I have my Design; and if by my endeavours herein I do but little good to others; yet this is great good to me, that by my labour herein I have kept my self in action, and so do neither hurt to others,

G

nor

nor receive any to my self. In the mean time as I spent not much time in it, (for I did it at idle hours, and in my Journeys) so thereby I imployed my Fancy in the Study of the Globe, and of the Languages, especially of the *Greek*, wherein I should be glad still to make further improvement.

The

*The Names of the Planets with
their Characters.*

♄ Saturn	☉ Sol
♃ Jupiter	♀ Venus
♂ Mars	☿ Mercury
♁ Luna.	

*The Names of the twelve Signs of the
Zodiack with their Characters.*

♈ Aries	♎ Libra
♉ Taurus	♏ Scorpio
♊ Gemini	♐ Sagittarius
♋ Cancer	♑ Capricornus
♌ Leo	♒ Aquarius
♍ Virgo	♓ Pisces.

*The Names of the rest of the fixed
Constellations, as they come in Or-
der in the Story.*

Cassiopeia's Chair.	The Swan.
Ariadne's Crown.	The Crane.
Andromeda.	The Vultur.
Berenice's Hair.	The Dove.
The Centaur.	The Peacock.
The Eagle.	The Phoenix.
The little Dog.	The Altar.
Antinous.	The Pleiades.
Arcturus.	The Hyades.
Orion.	The River Eridanus.
Ophiuchus.	The Arrow, or Dart.
Castor.	Perseus.
Pollux.	The Gorgons head
Arctophylax.	<i>i. e.</i> Medusa.
Cepheus.	Hercules.
Heniochus. (gasus.	Noahs Ark, or Ship.
The Horse, <i>i. e.</i> Pe-	Bootes.
The two Dogs.	The Milky way.
The two Bears.	The Viol.
The Wolf.	The Southern Fishes.
The Dragon.	The Dolphin.
The Goat.	The Whale. (wn.
The Hare.	The Northern Cro-
The Serpent.	The Cup.
The Crow.	The Triangle.

Several

*Several principal Stars, and parts of
Heaven which are occasionally men-
tioned, together with other Lines
and parts of the Globe, which do
frequently occur in the Writings of
Astronomers.*

The Dog-star. Sirius.	} Stars of prime Magnitude.
Aldebaran. Bullseye.	
Virgins Spike.	
Scorpions heart.	
Arcturus.	
Boötes.	

A Planet may be	{ Direct.
	{ Stationary.
	{ Retrograde.

Planets have their	{ Houses.
	{ Exaltations.
	{ Detriments.
	{ Falls.

The Moon has three motions,	{ Slow.
	{ Mean.
	{ Rapid.

Tropicks two,	{ Cancer.
	{ Capricorn.

Hemispheres 2.

Zones 5.

Poles 2.

Imaginary lines { Ecliptick.
 { Equinoctial.
 { Horizontal.
 { Meridian.
 { Parallel.

Imaginary parts { ☊ Dragons head.
 { ☋ Dragons tail.
 { ⊕ Part of Fortune.

The Spheres and Orbs of the Planets.
 Mazaroth. *i.e.* The 12 Signs. Zodiack. *i.e.*
 The Circle of the 12 Signs wherein the
 Planets move. The Zenith and Nadir,
 or two perpendicular points above and
 beneath us.

After

After the coming forth of the former Edition of the *Gout-Raptures*, the late Reverend and Eminently Learned Gentleman subscribed, sent the Author a very kind Letter, together with these two Papers of Verses — Printed exactly by his own Copy.

*In Ἀρεμῶν viri Doctissimi & verè
φερωνύμῳ Roberti Wittie, M. D.*

CArmina de cœlo possunt deducere Lunam :
Præstitit ingenio hoc Wittius ecce suo.
 Saturnum, & Lunam, & pugnantia vidimus astra,
Stellasq; armatas, ordine quamq; suo.
Ad nos de cœlo deducit Sydera, pugnâs
Astrorum nostris dum facit esse pares.
Quinetiam hæc ternis decantat prælia linguis,
Τεῖγλωτῖ & Vates, Ennius ipse Tricor.
Et rhythmis canit & sonulis: hæc Musica cœli;
Stellæ, & dum pugnant, harmoniam faciunt.
Astronomo, Græcè & docto, pariterq; Poeta,
Tergemina huic laus est debita, palma triplex.
Quòd si qua in pugnâ hæc Astrorum vulnera fiant,
Sanabit Medicus, quæ facit Astronomus.

In Ejusdem Carmen de Podagra.

Corripis & podagram tu, producisq; podagram;
 Systole an hac licita est, Etasis atq; tibi?
 Ars longa est, & Vita brevis; sic longa podagra,
 Quam nulla Ars curat; Vita brevis, podagra,
 Contrahit hac etiam vitam, sed prorogat artem,
 Dum pede corripiciens traxerit ipse Charon.
 Morbum pro libitu reddis longumq; brevemq;
 Hexametrum hinc Versum, Pentametrumq; facis.
 Causidico & lites, Medico producere morbos
 Fas est? nonne illum corripere ergo decet?

J. A. DUPORT, D. D.
 Coll. Magd. apud Can-
 tabrigientes Magister.

These following were sent lately to the
 Author hereof, after perusal of the
 Copy of this second Edition, by the
 Reverend and Learned Author of
 those two ingenious Poems— *Confla-*
gratio Londini, & Conflagratio North-
amptonie, together with the English
 Translation that follows, made by
 his Friend a Graduate of *Oxford*,
 Nephew to the Famous Dr *Wild*.

1. **P***Ede rhythmico fuganti*
Atrox pedum nossema
M. D. suo Rob. Wittio
Homogeneum Poema.

2. *Podagricos dolores*
Qui pharmacis levatis,
Cum balneis & pilulis
Hinc vosmet auferatis.

3. *Valete venditores*
Cataplasmatum, valete;
Hinc ollulas & pyxidas
Celerrimè amovete.

4. *Post artuum quietem*
Sapè aureis redemptam,
Quicumq; vult non esse stult-
us, vult salutem inemptam.

5. *Adeste*

5. *Adeste quotquot estis
Pede morbido dolentes,
Cujus malum gravissimum
Lassaverit medentes.*
6. *Methodo en novâ celebris
Arthritidem molestant
Fugat novus Podalirius,
Ingeniosus est tam.*
7. *Lucubrante mente scandit
Superna, cum fremit pes:
Ad musicam dum sphaericam
Tardigradus salit pes.*
8. *Descendit inde latus,
Et bella cœlicorum
Ad rhythmos canit modos
Facetus Autor horum.*
9. *Sed tu, fateri, quaeso,
Nonne astra conciendo,
Lyram abstulisti Apollinis,
Ita doctus es canendo?*
10. *Quæ pollice insolenti
Mortalis ut feritur,
Contagio Poetico
In ecstases abitur.*
11. *Ita est, vereor, Amice:
Salientq; te canente
Famam ad novi miraculi
Podagrici repente.*

12. *Sic punctio choreis*
Tarantula levatur :
 Sol-fa-mi-la, Taratantara,
Dum musicis sonatur.

13. *Finis mea hic sit Odes.*
Cum cruribus dolebo,
Adesse si liceat mihi
Wittissimo, valebo.

14. *Ipse interim Podagrâ,*
Redeunte si gravere;
Bene jubeo cantu suo
Witissimum valere.

15. *Ita ludibundus optat*
Leporibus referto,
Frui salute perdiu
Sim. Fordius Roberto.

1. **T**O Doctor Robert Wittie,
Who cas'd his Gout with rhyming,
Present I pray, this Roundelay,
To his own measures chiming.

2. Farewel you busie Doctors,
For you we've no occasion,
That do pretend you can suspend
Bish. Pinchfoot's Visitation.

3 Good

3. Good night Apothecaries,
Cumber no more our shelves, Sirs,
With Pot, and Vial, we them defie all,
You may keep 'um for your selves, Sirs.
4. One Toe too many Guineys
Oft costs in Pills and Potions :
Wee'll spend no more upon that score,
For a Song shall help our motions.
5. Come Limpers all, be jolly,
Bestir your stumps, my Masters ;
Though th' wicked Gout has tired out
The Leeches and their Plasters.
6. For now we have a Doctor
Whose new Receipt will ease yee,
And th' Humour root that pains your foot,
Assuredly 'twill please yee.
7. When's Toe severely pains him,
His mind the Heavens rambles ;
Where to the Spheres it pricks its ears,
And to their Musick ambles.
8. From thence he comes down rhyming,
And tells us all the greetings,
With all the jars among the Stars,
Which happen at their meetings.
9. But Friend thou dost so tune it,
I fear thou plaid'st the wheadle ;
And while the god did seem to nod,
Thou stolest Apollo's Fiddle.

10. Which

10. Which when so'ere it feeleth
Th' unwonted contrectation
Of mortal wight, it makes him write
Meeter by Inspiration.

11. So'tis, I fear, and when as
Thou scrapest with thy clutches
That Heav'nly Lyre, each gouty Sire
Will dance away his Crutches.

12. Tarantula's thus stinging
With cap'ring is allayed;
Sol-fa-mi-la Taratantara
While on the Lute is played.

13. Thus have I pleas'd my Fancy,
But now I end my dittie.
When ere the Gout shall frisk about,
Let my Doctor be wittie.

14. Sir, when the Gout shall seize you,
And knock you off from motion,
I wish that fit may tune your Wit
To such another Notion.

15. May you ne're need a Plaster,
But by Wit discharge your Nerves on't,
Prays in earnest, while he rhymes in jest,
Doc. Rob. Wild's Neph.

Your Servant.

Ad

Ad Authorem Sidereum.

QUI podagra te Medicum, modestus
 Gloriari nolueris; Coronâ
 Jam Triumphator meritò potius,
 Omnibus extas;
 Et Solum claudo pede quum nequires
 Vel levi pulsu tetigisse; spernis:
 Atq; sublimi properas ferire
 Vertice cœlum.
 Nempe quo morbo reliqui figurâ
 Induuntur Quadrupedum, reficti;
 Ipse, te, factus Jovis Ales, altum
 inseris astris.

Joh. Howe.

Ad Virum Ornatissimum Robertum Wittie M. D. in Lucubrationes Podagricas.

PEgasi Veteres sileant figmenta Caballi,
 Cujus sacratas ungula fecit aquas.
 Pes tuus Æthereas per inania scandit in Arces,
 Atq; inter Superos jactat habere locum.
 Ungula nunc nostra cedat tantum ista Podagra
 Quantum Terra sacri distat ab arce Poli.

Tho. Berney.

Gout-Raptures.

1. **I** Sing of horrid tumults
As the Gout permits to do it;
I stretch my throat in a triple note
That all the World may know it.
2. To Poetry I pretend not,
And pain disturbs invention; (Skie,
Yet the matter's high, transcends the
And calls for strict attention.
3. *Urania*, here's thy Subject!
Now lend me too thy fancy;
Of all the Nine thou shalt be mine,
I'll to the Stars advance thee.
4. I saw the *Sun* once setting,
Down to the North descending,
When all the Stars fell into jars
About the Rule contending.
5. The *Hemisphere* was darkned;
The Age securely snorting;
Long was the Night, & sharp the Fight;
As I am now reporting.
6. In *Capricorn* old *Saturn*,
The worst of all the Seven,
Design'd the Night to rule in spite
Of all the Stars in Heaven.

* The Reader is desired to observe the Marginal Notes all along as he goes, which do explicate the Pages.

Urania one of the Nine Muses, who is said to have first writ of *Astrology*.

In *Saturn*, the great Misfortune.

By *Capricorn*, his day-house.

7. His

h. D & P.

7. His quarrel was at *Luna*,
 Declaring his Opinion;
 None could but vex the Female Sex
 Should hold so large Dominion.

♄ and ♃ are
 the 2 Tropicks.
 Planets are
 most debilita-
 ted in their
 falls.

Cassiopeia's
Chair, a Con-
 stellat[i]on.
Ariadne's
Crown, a Const.
Andromeda, a
 Constellation.
 II *Gemini*.
Berenice's Hair,
 a Constell.

8. She lowest of the Planets
 The * other *Tropick* claimed!
 But down she shall, and catch a * *Fall*;
 And thus a War's proclaimed.

9. He fret that *Cassiopeia*
 In a *Chair* of state was placed;
Ariadne's Crown he'll have pull'd down,
Andromeda debased.

10. Nor will he suffer Children,
The Twins he'll tear asunder;
 Nor will he spare *Berenice's Hair*,
 But thus he spake in Thunder.

11. What! Women so to lord it!
 Both Gods and Men despise them;
 They shall obey, and I will sway
 Nights Scepter, and chastise them.

♊ *Aquarius*,
Saturn's Night-
house.

♂ *Mars*.
Centaure, a
 Constellation.

h. ♂. ♂.
 From the A-
 spect[s] of the
 Planets, comes
 the alteration
 of the weather.

12. And now he joyn'd *Aquarius*
 And *Mars* brought in his forces;
 Yea what is more, the *great Centaure*,
 And crost the Heavens courses.

13. Malignants so conjoyned
 The Clouds began to gather:
 The wind blew high, dark was the skie,
 You must expect ill weather.

14. *Luna*

14. *Luna* hereat was crabbed,
And rose in Opposition;
She cast out scorns & shew'd her horns,
Asserting her Commission.
15. One ray she cast on *Saturn*
By special intention,
Who by that trick fell *Lunatick*,
And rag'd as * Stories mention.
16. Now *Jupiter* appeared
Most terribly to bluster,
To whom no Star may once compare
For Majesty or Luster.
17. He *Luna*'s right asserted
'Gainst all that durst withstand her;
In Peace and War bright *Jupiter*
Was principal Commander.
18. He knew old *Saturns* malice
Against his *Exaltation*,
Which to the end he will defend
Against the Combination.
- 19 And having thus resolved,
He forthwith sent *the Eagle*
To spy their force, to smell their course
He next sent out *the Beagle*.
20. She in her tone describ'd them,
As more than she could number;
He * *Eastward* ho! barked out they go,
And all the Signs do cumber.

D in ☊.
Cancer is her
proper House.
See the Latine
version.

See the Latine.

♃ *Jupiter* the
most principal
Star.

♃ ☊ ☌.

♃ in ☊ his
Exaltation.
See the Latine.

The Eagle, a
Constell.
The little Dog,
a Constell.
The Planets in
their proper
motions go
from the West
to the East,
through all the
Signs of the
Zodiack.

H

21. Forth-

21. Forthwith he call'd a Council
Of all th' Celestial Sages, (Name
Whose noble fame had rais'd their
Through all preceding Ages.

Several Con-
stellations of
Mens Names
meet in Coun-
cil.

22. *Antinous, Arcturus,*
Orion, Ophiuchus,
Castor, Pollux, Arctophylax,
Cepheus, and Heniochus.

Jupiter's Speech
in Council.

23. We've heard (said he) of *Saturn*
And *Mars's* Combination,
And th' Rebel rout they have cu'd out
To rase our old Foundation.

Many Stars of
prime magni-
tude are said
by *Astronomers*
to be of the na-
ture of ♀ & ♂.
The two Ma-
lignants are said
to have a great
influence upon
the World.

24. You see how they have tainted
The Stars of chiefest stature;
And daily make them to partake
Of their Malignant Nature.

♀ and ♂ in
Conjunction
produce
storms, and
thicken the Air.

25. In Earth they breed Diseases,
In States they make Commotion;
With storms they tear the Atmosphere,
With tempests tofs the Ocean.

26. Besides they oft oppose us,
And then they storm and bluster;
Both days & nights they stop our lights,
Our glory and our luster.

Their cross A-
spects are said
to hinder the
benigne influ-
ence of the o-
ther Planets.

27. When we portend good fortune,
They thwart our inclination;
Their cross Aspects make some defects,
Or what is worse, frustration.

28. See,

28. See, *Saturn* goes encircled
In rays of splendid glory ;
Besides aspires like Us to have *Squires*,
Not Parallel'd in Story.

29. Then *Jove* call'd forth his *Cyclops*
To fetch him Ammunition ;
With force & skill their pride to quell,
And insolent ambition.

30. And with his feet he stamped,
And flames about him scatter'd ;
He plainly rent the Firmament,
And the frame of Nature shatter'd.

31. In the *Crab* *Jove* was exalted,
When now behold a wonder !
With those two knocks the *Aequinox*
He plainly clave asunder.

32. Degrees near six-times four
Towards the North it started ;
Like did betide on th' other side,
Where to the South it parted.

33. And thus you have th' *Ecliptick*,
Where *Sol* shines forth in Glory ;
And in that track 's the *Zodiack*,
The Planets territory.

34. And now most noble Heroes
Who dwell in our Dominions,
Let what is said be pondered,
And then speak your Opinions.

H 2

35. Why

By the help
of a *Telescope* is
discern'd to be
begirt with a
hoop of light ;
and to have 3
Moons attend-
ing him, as *Ju-
piter* has four.
The Poets have
a fiction, that
the *Cycloys*
made thunder-
bolts for *Jupi-
ter*.

The *Aquina-
tial* Line.

The *Ecliptick*
in the first de-
grees of ♈ and
♏ is distant
from the other
about 23 de-
grees & an half.
Sol moves in
the *Ecliptick*
Line, and the
Planets in the
Zodiack.

The Constel-
lations are all
fixed Stars.

Orion is a
mighty Con-
stellation of
Stars of prime
magnitude ari-
sing in *Novem-
ber*, causing
storms and
frost.

Cancer is the
Ascendent of
York, where
this Author li-
ved 20 years.

London has *Ge-
mini* for its A-
scendent.

There are emi-
nent Stars in
Orion so called.

Orion's Speech
in Council.

They are all
fixed Stars.

35. Why stand ye still, you *Heroes*?
What need I more importune!
Come let us arm, you are safe from harm
March on in great *Joves* fortune.

36. This said; up rose *Orion*
Of more than Giants stature,
Ne're such a face of mortal race,
Or ought of humane nature.

37. A winter storm he raised,
The like I ne'r remember,
Save one, no doubt, that bred my *Gout*,
In the same Month of *November*.

38. I staid so long in *Cancer*,
Till his cold blast did harm me,
Who had both strength, and limbs, and
To carbonade an Army. (length,

39. To *Gemini* then I flitted,
So call'd from two kind Brothers,
Where I was sure my self to cure,
And hop'd the like for others.

40. As for a sharp encounter
He was compleatly furnisht,
With *Shield*, and *Spear*, and *Semiter*,
Shining like Brass new burnisht.

41. Great *Jove* (said he) we attend thee
With fixed resolution,
We all here stand at thy command,
Ready for Execution.

42. *Saturn*

42. *Saturn* an old dull dotard!
Of mischief prime Projector;
Mars fiery, young, and fierce, & strong,
Fitted to be the Actor.
43. So high are they and haughty!
While none need fear or love 'em;
The world shall know before we go,
We're infinitely above 'em.
44. And so said all the *Heroes*,
Who each had left his border,
And did refer to *Jupiter*
To place them in due order.
45. These made the grand Commanders
Of his vast * *standing* forces,
Whose reach was long, & power strong
to stop the Rebels courses.
46. Then form'd a *flying* Army,
With which he meant to chace 'em,
Of *Luna*, *Venus*, *Mercury*,
Through all the Signs to trace 'em.
47. And now I well observed
Luna has double armour,
With horns is drest both back & breast,
That *Saturn* cannot harm her.
48. I've seen her moving *slowly*,
As dull'd by a Night potion;
But now 'twas plain, she knew no *mean*,
Was *rapid* in her motion.

♄ and ♀ are
call'd the two
Misfortunes by
Astrologers, ♄
denotes old
age, and ♀
youth.
The fixed Stars
are much high-
er than *Saturn*,
which yet is
the highest of
the Planets.

Of the fixed
Stars.

Of the Planets,
or wandering
Stars.
♄ ♀ ♄ ♄ ♄.

The Moon has
horns both in
her increase
and wain.

Luna has three
motions, *viz.*
slow, *mean*, and
rapid.

Venus is often found to be horned by the help of a *Tilt-scope*, and is a Star of great luster, appearing only in the Mornings or Evenings.

49. *Venus* went forth like *Luna*,
And the like Armour beared;
Both Nights and Morns was seen with
And daringly appeared. (horns,

50. For beauty and for luster
Mortals were wont t'adore her;
Her very touch yet now was such,
That thousands fell before her.

This alludes to the Venereal Disease.

51. Her fresh wounds I observed
Were easie to be cured,
But through neglect, or some defect,
Prov'd hard to be endured.

♿ *Mercury* the quickest in motion of all the Planets, and among Astrologers denotes a crafty fellow. This refers to the nature of *Mercury* or Quick-silver, of ordinary use in Venereal Diseases.

52. Though *Mercury's* no Soldier,
Jove found him serviceable,
Who nimble, quick, to do some trick,
Or stratagem was able.

53. I constantly observ'd it,
With *Mercury* who contended,
The nimble youth flew to his mouth,
His tongue and chaps were rended.

54. Some say wounds got by *Venus*
With *Mercury* were mended;
But when that fail'd, and naught pre-
I oft those Cures have ended. (vail'd,

The *Peacock*, a Constell.

55. The *Peacock* bare the Colours,
Whilst all maintain'd their Stations,
An *Azure Moon* so often drawn
As there were Constellations.

We see the *Peacock's* tail flourishes with above 50 Moons of an azure colour. 56. In-

56. Instead of Drum and Trumpet
The Lyon roar'd to Battel,
 Unto whose voice was joyn'd the noise
 Of all the Celestial Cattel,
Q. The Lion.
 Several Con-
 stellations of
 Brutes.
57. *The Horse* did neigh and whinney,
The Bull did low and mumble;
The Dogs did bark because 'twas dark,
 And both *the Bears* did grumble.
Horse.
Bull.
Great Dog.
Little Dog.
Great Bear.
Little Bear.
58. Lo! here *the Wolf* ran howling,
 and there *the Dragon* yelled;
The Goat did blare, *squeak* did *the Hare*,
 And there *the Eagle* frilled.
Wolf.
Dragon.
Goat.
Hare.
Eagle.
59. *The* fearful *Ram* stood bleating,
The Serpent hiss'd for stinging;
The Crow did croke as she would choke,
The Swan her knell was singing.
Ram.
Serpent.
Crow.
Swan.
60. *The* long bill'd *Crane* did chatter,
The Vultur chides severely;
The Dove did mourn at ev'ry turn,
The Peacock shriekt most clearly.
Crane.
Vultur.
Dove.
Peacock.
61. And now the matchless *Phenix*
 Upon *the Altar* flamed;
 Though from that dust arise there must
 Another Bird so named.
Phenix.
Altar, a Const.
62. O the horrible confusion
 That now the Heavens rended!
 Here sprang I see the Antipathie
 That never shall be ended.

63. Instead of Pike and Pistol
They fought in fiery flashes ;
What's Cannon proof they pierced thr'
No sword can make such gashes.

64. And now all parties fitted,
And among themselves enraged ;
No mortal man describe it can,
How * sharply they engaged.

An uncivil
Civil War.

✓ *The Ram*,
denotes the
face.

65. Into *the Ram* *Jove* skipping
He found their scouts, and *fac'd* 'em ;
He charg'd the Rout, they *fac'd* about,
And to *the Bull* he chac'd 'em.

✗ *Taurus*.

66. Where now the Rebels Army
Fell into great disorders,
Declar'd their Cause, they like no Laws,
Nor ought on truth that borders.

Infernal Spirits
confederate,
and the War is
blown up by
them.

The Bulls Eye.

67. Here *Pluto* and *Proserpine*,
With *Cerberus* and *Charon*,
The Furies and *the Harpies* stand
Combin'd in * *Aldebaran*.

68. They flew about and yelled,
They hellishly blasphemed,
They Swear & Curse, if ought be worse,
And all their own they deemed.

Idols.

69. Here all the Bulls of *Basan*,
And Calves at *Dan* and *Bethel*,
Met in a drove to fight with *Jove*,
And if ought is beneath Hell.

70. Now

70. Now *Baal, Moloch, Rimmon,*
The Idol Bell, and Dragon,
 And many moe cry'd up we go
 With *Ashtaroeth and Dagon.*

71. The Oracles of th' Heathen,
Pan, Bacchus, and Priapus,
 Cry'd in their tone, the day's our own,
 Kill, kill, let none escape us.

Heathen Gods.

72. They agreed in Consultation,
 No quarter to be given ;
 But Truth, and Good, & Just they wou'd
 Extirpate out of Heaven.

73. Now did I see confounded
The Zenith and the Naair, (Throne, *The two points*
The High brought down, the mean in *above and be-*
The abject turn'd Invader. *low,*

74. You'd wonder had you seen it,
 All things were strangely jumb'd ;
 Now all Degrees and Qualities
 Were toppliturvy tumbled.

75. Now in oblique *Ascension,*
 And then in *Declination* ;
 After *Ascent* comes *Detriment,*
Falls follow Exaltation.

Several acci-
 dents by Astro-
 nomers attri-
 buted to the
 Stars.

76. Hereat great *Jove* was startl'd,
 And terribly did Thunder ;
 His bolts did fly like Hail i'th' Sky,
 That all the world did wonder.

Thunder and
 Hail.

77. Now

77. Now all the Hosts of Heaven
The Bull with flames surrounded,
 Within, without, and round about,
The Bull was sorely wounded.

See the Latine. 78. I saw him much enraged,
The Bulls Eye is And his hinder parts were maimed;
 a Star of the I did espie when he lost *one Eye*,
 the first magnitude And th' other was inflamed.
 and of the nature of *Mars*,
 very fiery.

79. Now fiery flames were darted
 From ev'ry Constellation;
 But *the Dog-star* surpass'd by far
 All your imagination.

The Dog-star is a most fiery
 Star, arising with the Sun in
July & August, producing in-
 temperate heats. Whence
 the *Dog-days*.

80. For *Sirius* appearing,
 Such flames abroad he scatter'd,
 The scorching heat made them retreat,
 Their Army soon was shatter'd.

81. With *Cerberus* he grappl'd,
 Whom now he most disdain'd,
 Fell on at once, broke all his bones,
 That not a *Skull* remained.

82. And so the Bulls of *Bafan*,
 And Calves that were in *Jewry*,
 Became likewise a Sacrifice
 To *Sirius* his fury.

83. The Rebels found the Encounter
 Too hot to be abided;
 They fly, they fly, though stay must I
 To tell what now betided.

84. *The*

84. *The Fiends* to Hell were damned,
The Furies were tormented ;
 He sent *Charon* to *Acheron*,
The Fowls the *Harpies* rended.

85. *The Idols* fell to nothing,
Pans Oracle's confounded ;
The Dragon burst, *Priap.* was curst,
Bacchus in Sack was drowned.

An Idol is no-
 thing in the
 world.

86. *The Rebels* now are routed,
 And their Adjutants defeated ;
 In Memory of the Victory,
The Pleiades *Jove* seated ;

The Pleiades, a
 Constel. in the
 shoulder of
 the Bull.

87. To be to future Ages
 A Monument excelling,
 Whole influence reminds our sense
 Of th' mischief of Rebelling.

88. So th' *Hyades* he framed,
 A wat'ry Constellation,
 To purge from thence the filth & stench
 Left by th' Abomination.

The Hyades, a
 Constel. in the
 face of the Bull
 that brings
 rain, to which
 the Sun joins
 in April.

89. And now let's chase the Rebels,
 Who find no Sign can bear 'em ;
 And tho' they try, they 're forc'd to fly,
 Yea oft when none comes near 'em.

90. The more their numbers lessen,
 The more their wrath's augmented ;
 They soon would wrack the *Zodiack*,
 If not by *Jove* prevented.

The Zodiack is
 the Circle of
 the 12 Signs.

91. To

Phaeton. See
the Latine.

♊ Virgo.

*The Virgins
Spike,* a Star of
prime magni-
tude.

*The River Eri-
danus,* a Const.

♎ Libra.

♏ Scorpio rules
the Secrets.

Cupid the God
of Love.

♐ Sagittary.

The Dart, or *Ar-
row,* a Constel.

♏ Scorpio.
Scorpions heart,
a Star of the
second magni-
tude.

91. To *Phaeton* what chanced
They spitefully conspired,
The Heavens to burn, and to ashes turn,
While *the Virgins Spike* they fired.

92. Which mischief *Jove* prevented
By calling up a *River,* (flames;
Whose wat'ry streams did quench the
And there 'twill flow for ever.

93. They fly next into *Libra,*
Where now they sadly ponder
Unto what fate they 're destinate,
For this their woful blunder.

94. And now they enter *Scorpio,*
Where all their wrath's abated;
The heat within that caus'd the din
To another *Part's* translated.

95. For *Cupid* who'd fate fretting
At all this noise and slaughter,
Found out a way to end the fray,
And turn't to sport and laughter.

96. Being set in *Sagittary,*
He shot from's charmed quiver
A fiery *Dart* to th' *Scorpions heart,*
Which made a Star for ever.

97. And hence all those young Natives
By th' *Scorpion* respected,
In lust and heat are duplicate,
And all to Sport directed.

98. Here

98 Here *Venus* saw them flying,
 Design'dly done to hook her;
 She unawares gave chase to *Mars*,
 Who made a stand, and took her.

99. Thus taken in his Quarters,
 Sure none to him was dearer;
 By how much more distanc'd before,
 So much they joyn'd the nearer.

100. Now *Vulcan* guard thy noddle,
 Make haste, and leave thy limping;
 Prevent thy fate ere't be too late,
 For *Mercury* is pimping.

101. Upon a Pole high perched
 He made a sly Oration;
 'Fore all the Gods he gave the odds
 In *Cupid's* commendation.

102. And now did *Vulcan* hasten
 With's Net he'd made for trapping,
 Unseen i'th' Night before 'twas light,
 And took the Lovers napping.

103. Then *Mars* grew red with Choler,
 But *Venus* pale and frightened,
 She ne're since then was seen of men
 In any case benighted.

104 Great *Jove* the charm escap'd not,
 Whose wrath in Courtship ended,
 While that same hour in a golden shower
 To *Danae* he descended.

♀ *Venus* is
 charmed, mo-
 ving to a con-
 junction of
Mars.

♂ *Mars* is
 Stationary.

♂ The Night-
 house of *Mars*,
 and ♀ the day-
 house of *Venus*
 are opposite.

♂ ♀ ♂.
Vulcan was the
 the Husband of
Venus.

♀ *Mercury* is
 charmed, he is
 the Orator a-
 mong the gods.
Cupid. See the
 Latine.

Vulcan's Net
 with which the
 Poets do feign
 he took *Mars*
 and *Venus*.

Mars is a fiery
 Star, and *Venus*
 is pale, and ap-
 pears only
 mornings and
 evenings.

♂ *Jupiter* is
 charmed.

Danae. See
 the Latine.

105. From

Alcmena.

105. From thence he went t' *Alcmena*,
Whom craftily he courted ;
Cupid was strong, if ye take along
What *Plantus* has reported.

In *Amphitryo*.*Perseus*, a Const.*Gorgons head*,

a Constell.

Hercules, a

Constell.

Dragon, a

Constell.

See the Latine.

106. Of th' one he got brave *Perseus*,
Who kill'd the *Snake-lock'd Gorgon* ;
Of th' other of these came *Hercules*,
St *George* who slew the *Dragon*.

107. These for their rare atchievements
So fam'd through by-past Ages,
He plac'd on high above the Sky,
Among the Heavenly Sages.

h *Saturn* is
bewitched.

108. The frozen Corps of *Saturn*,
Scarce capable of warming,
Conceived Lust, and Love he must,
Bewicht by *Cupid's* charming.

h applies to
D.

He is slow in
Motion, and he
tokens old age.

See the Latine.

109. And now he courted *Luna*,
Being all at her devotion ;
She said, he's *slow*, *old*, and a *Foe*,
She did not like his motion.

110. In Rule she'll own no Rival,
In Love she was provided ; (horns,
Return'd him scorns, and shew'd her
So he went away derided.

h Retrograde.

h applies to ☉
in her rapid
motion.

111. She now in *rapid motion*
Enclin'd to *Sol's* embraces,
T'encrease in light, & look more bright
Than all the Ladies faces.

112. But

Gout-Raptures.

III

112. But oh! how *Sol* was wisht for,
Who should of right have reigned,
As lawful King o'r ev'ry thing
Betwixt the *Poles* contained.

☉ *Sol* is King
of the Planets
and fixed Stars.

Pol's 2.

113. For *Sol* had left *th' Ecliptick*,
And beyond the *Line* retired,
And hid in *th' Ark*, which made it dark
Until the time expired—

☉ *Sol* moves
ever in the *E-
cliptick Line*.
Noahs Ark, a
Constel. called
also the *Ship*.

114. That *Jupiter* had marched
Through all the Signs of Heaven,
And scoured out the Rebel-rout,
That *Phæbus* out had driven.

♃ Encompas-
ses the Heaven
in 12 years.

115. Though many Stars appeared
With zeal for *Sol* inflamed,
The *Dragons tail* made all to fail,
While *Fortunes-part* was blamed.

♁ *Dragons-
tail*, an unfor-
tunate part of
Heaven in Na-
tivities.

116. At length a *Northern Comet*
Boötes left his Station,
With goodly train from *Charles's Wain*,
And rais'd our expectation.

♄ Part of *For-
tune*.
Boötes, a Const.
Charles-wain,
or the Great
Bear, a Const.
The *milky way*,
a Constel.
Whitehall.

117. By a *milk white way* he marched,
Direct to *Sol's* fair * *Palace*;
Broke *Dragons tail*, & th' *Ark* unvail'd,
To all the Heavens Solace.

♊ *Pisces*.

118. And now the day was dawning,
By a beam from *Sol* in *Pisces*,
Which put to flight that dismal night,
According to our wishes.

☉ in ♊.
This refers to
his Majesties
gracious Decla-
ration from be-

119. Being yond Sea.

The Horizontal Line.

119. Being now in *th' Horizon*
The Rebels hearts relented;
No Dog at *th' Sun* did move his tongue,
The Light was well reſented.

*The Spheres.
The Viol, a
Constell.*

120. Heark how *the Spheres* ring changes
Apollo tunes his *Viol*;
The Birds do ſing as in the Spring,
And now all things are Loyal.

*The South Fiſhes,
a Constell.*

*The Dolphin, a
Constell.*

The eldeſt Son
of the French
King is called
the *Dauphin*.

*The Whale, a
Constell.*

*The Meridian
Line.*

*The Northern
Crown, a Const.*

121. I ſaw *the Fiſhes* friſking,
To *Apollo's* mirth conſorting;
The Dolphin danc'd to a Tune of *France*,
Leviathan was ſporting.

122. Now *Sol* is i'th' *Meridian*,
And of *the Crown* has ſeizure;
Enjoy'd peace all Feuds to ceaſe
On pain of 's high diſpleaſure.

123. The Ancients Laws he ſtabliſht,
All Rights he re-eſtated;
What's done by *Jove* he did approve,
And his Act's perpetuated.

124. Aſſign'd the Stars their Stations,
Diſbanded all their Forces;
None to diſturb, each keeps his Orb,
And *Mazaroſh* their courſes.

The Orbs of
the Planets.
The 12 Signs
of the Zodiack.
Hemiſpheres 2.
Zones 5.
Poles 2.
Parallel Lines.

125. *The Hemispheres* he joyned,
The *Zones* he moderated;
The Poles renew their interview,
And *Parallels* were ſtated.

126. And

126. And now the Stars were quaffing,
The Cup ends all the wrangle;
 In perfect *Trine* they drank the Wine,
 And hence came *the Triangle*.

The Cup, a
 Constell.
Trine is an As-
 spect of friend-
 ship.

127. All that in this sad warfare
 Had stoutly fought like *Hector*,
 Now fill'd the Cup and drank it up,
 And then they call'd it *Nectar*.

The Triangle, a
 Constell.

128. To settle peace he order'd
Saturn and *Mars* to sever,
 Plac'd *Jove* between to keep them in,
 No more Plots to endeavour.

Υ is placed
 between η and
 ζ both in Orb,
 and his Houses.

129. Who forthwith drank *Medusa*,
 And so began the notion;
 The Stars each one were fixt as stone,
 And never since had Motion.

Medusa, a Con-
 stell.
 To drink *Me-
 dusa*. See the
 Latine.

130. To such as best had serv'd him
 He was a Princely Donour,
 And made the Star of *Jupiter*
 A badge of highest Honour.

This alludes to
 the Dignity
 conferred by
 the King on
General Monk,

and the Star worn by His Majesty, and his
 which might most properly be call'd the *Star of Jupiter*, the
 most excellent of them all. See the Latine.

prime Nobility,

131. *An Act* of Royal Bounty
 He furthermore extended,
Of Pardon and Oblivion,
 To all that had Offended.

132. Nor would I've now transgressed
In making this Relation,
Save you to mind how *th'* King was kind,
Upon his *Restoration*.

133. And thus I've try'd your patience,
But now my Story's ended;
Quit me this score, I'll rime no more,
That fault shall soon be mended.

134. You wonder no Historian
Should mention these Disasters!
Good reason why, none saw but I,
And so farewell my Masters.

Lucu-

Lucubrationes Podagrica.

1. **B**ellum stupendum cano,
Mihi cum vidisse detur
Soli, voce sed triplice
Ut ab Orbe penderetur.

Præfatio.

2. Podagricus vix Pedes
Novit ve scanfionem,
At vult nova materia
Investigationem.

3. *Urania*, argumentum
Tuum! des & acumen,
Ut præ novem te colerem,
Ac esses mihi numen.

Urania è Musa
una de *Astrolo-*
gia probè scri-
psit.

4. En! *Sole* occidente
Cum morâ pernoctandi,
Vidi astra certantia
De jure dominandi.

☉ *Sol.*

5. Obtenebratus Orbis
Tum stertuit securus;
Nox chronica, pugna aspera,
Quæ sum recitaturus.

6. *Saturnus Capricorno*,
Postremus Planetarum,
Ostentat se Regem nocte,
Spreto ordine stellarum.

♄ *Saturnus*
Planetarum re-
motissimus.
Is dicitur In-
fortunium ma-
jus.

♄ domus di-
urna h.

h. ♀.

Luna est minus
Cœli Luminare
ad noctis domi-
nium condi-
tum.

Tropici 2.

♄ & ♄.

♄ domus D.

Cassiopeia

Cathedra, Syd.

Andromeda, Sy-
dus.

Ariadnes Coro-
na, Sydus.

II Gemini.

Coma Berenices,
Sydus.

7. Is Luna invidendo

Se mente cruciari

Dixit, Sexum fœmineum

Tam latè dominari.

8. Hanc infimam Stellarum

Et Tropicum tenere!

Qui; toleret? mox decidet,

Quod jam vult promovere.

9. Invidit Cassiopeia

In Cathedra locata;

Andromeda Cœlicolæ,

Ariadni coronatæ.

10. Nec Geminis pepercit,

Infantes devorabat;

Cincinnum & divelleret,

His dictis intonabat.

11. Mulieres regnare!

Id universi vetant;

Morigeræ sint Fœminæ,

Ac à me jura petant.

♊ Aquarius
domus noctur-
na h.

h. ♂. ♂.

Centaurus, Syd.

12. Aquarium jam junxit,

Marte commilitante;

Et Centauro vastissimo,

Cœlo jam trepidante.

A Planetarum
aspectibus tem-
pestates oriun-
tur.

13. A dicta Conjunctiōe

Cœli obnubilantur;

Flat Boreas, obscuritas,

Tonitrua causantur.

14. Huic

14. Huic *Luna* in *Cancro* sita
Opponens sæviebat,
Cornupetens velut demens,
Quod suum jus poscebat.

15. Hæc radio *Saturnum*
Speciali fauciabat;
Fit protinùs *Lunaticus*,
Et Natos devorabat.

Jovis, quem mater *Ops* è faucibus deliri Senis abscondendo liberavit.

16. Sed *Jupiter* Stellarum
Clarissima furebat,
Tam Numine quàm Lumine
Qui omnes præcedebat.

¶ Stellarum
clarissima.
Fortuna Major.

17. Contra omnes grassatores
Luna consociatur,
Cautissimus Pacificus,
Ac strenuus Bellator.

¶ D &.

18. *Saturnum* probè novit
Contra se bellicare,
Quem corrigit, ut disceret
Posthac non combinare.

Aliunt *Jovem*
Patrem Suum
Saturnum Ty-
rannum depo-
suisse, & Regno
expulisse.

19. Hæc statuens emisit
Mox *Aquilam* spectare
Quem ordinem, quem tramitem
Canem investigare.

Aquila, Sydus.
Procyon, seu *Ca-
nis minor*, Syd.

Zodiaci Signa
12. Omnes
stellæ proprio
earum motu
versus Orien-
tem vergunt
per Signa Zo-
diaci.

Constellati-
ones humanæ
variæ.

Jovis Oratio
in Concilio.

Astronomi ob-
servant pluri-
mas Stellæ de
natura h ac ꝑ
participare.

Aiunt h ac ꝑ
conjunctos
producere hos
effectus.

Aera item ob-
nubilant.

20. Illa Hostes infinitos
Clangendo dictitavit;
Hic singula calcant Signa
Zodiaci, elatrat.

21. Is statim convocavit
Concilium Magorum,
Quorum Gesta mira habita
Per secula Majorum.

22. Antinous, Arcturus,
Orion, Ophiuchus,
Castor, Pollux, Arctophylax,
Cepheus, & Heniochus.

23. Audivimus Saturnum
Martemq; combinasse,
Ac millia inancia
In mahum congregasse.

24. En stellas principales
Hos nostis corrupisse,
Ac habitum malevolum
Eis dudum impressisse.

25. Ut Terram vexant morbis,
Provincias & bellis;
Sic Atmosphæram turbine,
Oceanum procellis.

26. Porro dum nos oppugnant
Cœli obnubilantur,
Quo lumina minùs nostra
Clarissima cernantur.

27. Ceu

27. Ceu fascinant Ocellis
Nos probè auspicantes,
Ac irrita conamina
Hi reddunt æmulantes.

28. Fastidio turgescens
Gloriâ circumvallatur,
Ac triplice Satellite
Me procax imitatur.

29. Tum jussit formidandos
Cyclopes evocari,
Ob tot, tanta Mancipia,
Tot fulmina parari.

30. Dixit, bis pede pulsans,
Et flammâs expiravit;
Hinc firmamentum trepidum,
Natura vacillavit.

31. Is juxta *Aequatorem*
In *Cancro* accumbebat,
Duobus istis ictibus
Dum *Lineam* findebat.

32. Quæ mox quater sex gradus
Ad *Boream* micabat,
Pars altera contraria
Ad *Austrum* evolabat.

33. *Eclipticam* sic factam
Sol transit annuatim;
Ac patulum *Zodiacum*
Planetae circulatim.

1 4

Opæ *Telescopii*
observare lice-
at h' cingulo
lucis investi,gi,
ac tres habere
Satellites, sicut
& 4 quatuor.

Linea Aequino-
ctialis, ac Ecli-
ptica.

Hæc in primo
gradu \odot , 23
gradus ac dimi-
dium ab *A-*
quatore distat,
sicut & in prin-
cipio γ .

© lineam *Ecli-*
pticam in anno
pertransit, &
Planeta in *Zo-*
diao semper
moventur.

34. Sed

34. Sed agite *Magnates!*
In arduis tam multis,
Altâ mente perpendite,
Ecquid agendum vultis?

Constellati-
ones antedictæ
ex stellis fixis
constant.

35. Quid * sistitis *Heroes*?
Ad arma properandum;
Nunquid opus est pluribus?
Nil damni formidandum.

Orion est Con-
stellationum
maxima, tem-
pestates co-
gens.

36. Dixit. Et tunc immensus
Orion assurgebat,
Qui robore, vultu, voce
Mortales excedebar.

In Mense No-
vembris oritur,
qui & Hebraicè
Chisleu dicitur
à *Chesil*, quod
est nomen *Ori-
onis* Hebraicum.
S Eboracæ sig-
num ascendens
apud Astrolo-
gos.

37. Hybernâ tempestatem
Is statim expiravit,
Cui similem persenserim
Quæ Podagram creavit.

II Londini sig-
num ascendens.

38. Dum *Cancro* insiderem
Is flando me turbare,
Qui viribus quit cominûs
Vel Turmas triturare.

39. Tum in *Geminis* migravi,
Ut frigus evitarem;
Ac scilicet ut tam Memet,
Quàm alios curarem.

40. Certamini ceu acri
Is extitit paratus,
Hastâ, scuto, ac gladio
Dum prodiit armatus.

41. *Te Jovem* appellamus,
Ait, vincti religione,
Dé his malis quod statuis
Ad exequendum proni.

*Orionis Oratio
in Concilio.*

42. *Saturnus*, tardus, plumbeus,
Is mali machinator!
Mars igneus, fur strenuus,
Torosus gladiator!

43. Cùm parvi penderentur,
Adcône sunt elati?
Hos eminùs despiciamus
In altum elevati.

*Orion hic Sa-
turnum Martem-
que multis gra-
dibus subter
Stellas fixas hu-
miliores narrat.*

44 Et sic *Heroes* cuncti
Circumflui dixerunt,
Altitonantis qui *Jovis*
Imperio cesserunt.

45 Summi fuerunt Duces
Hi cohortum * stabilium,
Qui undique resistère
Commotibus Rebellium.

*i. e. Stellarum
fixarum.*

46. Sic Agmen struxit volans
Rebelles ut sectetur,
Ex *Venere*, *Lunâ*, *Hermete*,
Ut per Signa venetur.

*Ex Planetis, vel
Stellis erraticis.
♄ ♀ ☽ ♃ ♄.*

47. Hinc forsan *Luna* utrinque
Duo cornua induebat,
Nec cominùs hanc *Saturnus*
Impunè lacessèbat.

48. Quam

*D*ifficiliter
moveatur, i. e.
Tardè, Medio-
criter, rapidè.

48. Quam priùs vidi tardam
Ceu opium sumplisset,
Celeriter propellitur,
Quasi impetu movisset.

Q ope *Telesco-*
pii cornuta ad
instar *D* cer-
nitur.

49. *Venus Luna* æmulatrix
Par telum conquisivit,
Et cum duobus cornibus
Terribilis prodivit.

50. Hanc Gentes ob splendorem
Audiui deperisse,
Jam tactu solo Venereo
Scio mille periisse.

Hoc luem Ve-
neream respi-
cit.

51. Quem *Venus* fortè læsit,
Is facilè curatur,
Sin differat, exulcerat,
Ac ægrè toleratur.

52. *Mercurius* bellum nescit,
Ast *Jovi* famulatur,
Præcipite movens pede
Dum dolos machinatur.

Hoc ad *Mercu-*
rii five Hy-
dragryi usum
spectat in cura-
tione Luis Ve-
nereæ.

53. Dum cum *Mercurio* certant,
Vidi ora putruisse,
Gingivas item putridas
Madore fœtuiffe.

54. A *Venere* fauciati
Mercurio sanantur,
Ast irritò consilio,
A me sæpè curantur.

55. Vex-

55. Vexillifer fit *Pavo*
Ad dictas Legiones;
Tot fert Lunas cæruleas
Quot Constellationes.

Pavo, Sydus.

56. Pro tuba vox *Leonis*
Ad prælium sonabat,
Quam pecorum cœlestium
Consensus augmentabat.

♌ *Leo, Sydus*

57. *Lup.* ululat, *Eg.* hinnit,
Ar. blæterat, *Tau.* mugit,
Canes latrant, *Urse* uncant,
Dra. rancat, *Leo* rugit.

Constellationes
Brurorum
variæ.

Lupus.

Equus.

Aries.

Taurus.

Canis major.

Canis minor.

Urse major.

Urse minor.

Draco.

Serpens.

Hircus.

Lepus.

Aquila.

Vultur.

Corvus.

Cignus.

Columba.

Grus.

Pavo.

Phoenix, Syd.

Ara, Sydus.

58. *Ser.* sibilat, *Hirc.* mutit,
Lep. vagit, *Aqui.* clangit,
59. *Vultur* pulpat, *Cor.* crocitat,
Cig. drensat, *Colum.* plangit.

60. *Grus* gruit, *Pa.* pupillat,
Phœnice tum flagrante

61. In *Arâ*, posse surgere
E cinere sperante.

62. O horrida confusio
Jam Cœlos everfura!
Hinc est orta discordia
Æternum duratura.

63. Non hastis aut balistis,
Sed fulgure certare,
Bombardæ ne-queant æquè
Vel enses vulnerare.

64. Ad

64. Ad Bellum jam parati
Hi rabie furebant;
Nec quisquam que-at dicere
Quàm acriter pugnabant.

✓ *Aries* faci-
em designat.

✕ *Taurus*.

65. *Arietem* *Jup.* intrans,
A fronte adoriebatur
Stantes Turmas, sat timidas,
Quas in *Taurum* sectatur.

66. Hic *Acie* *Rebellium*
Vidit tumultuantem,
Quicquid libet cuiquam licet,
Pro *Causa* declarantem.

Inferi confœ-
derasse fingun-
tur cum *Satur-*
no & *Marte*.
Oculus Tauri.

67. Hic *Pluto*, *Proserpina*,
Sic *Cerberus*, & *Charon*,
Cum *Furiis* & *Harpyis*,
Conscendunt * *Aldebaran*.

68. Circumvolant, conclamant,
Scelestè blasphemantes,
Pro *Tartaris* se jam *Cœlis*
Fructuros opinantes.

69. *Basanis* *Tauri* pingues
Unà coagmentare,
Sicut & *Idola*. Et vituli *Nebatici*
Cum *Jove* bellicare.

70. Sic *Baal*, *Moloch*, *Rimmon*,
Cum *Bele* & *Dracone*,
Ac plurimis ejus gregis,
Astaroth & *Dagone*.

71. Ora-

71. Oracula Ethnicorum,
Pan, Bacchus, & Priapus,
 Dedunt loca cœlestia
 Sponsalia Deabus.

72. Inierant consilium,
 Minas, cædes spirandi,
 Vel bonum, verum, ac iustum
 E Cœlis extirpandi.

73. Nunc Ordines Naturæ
 Stati pervertebantur;
 Dum mendicantes culminant,
 Magnates minorantur.

74. Non altum vel profundum
 Jam poterat videri,
 Sed prius & posterius,
 Contraria misceri.

75. Qui nunc obliquè scandunt,
 Mox in declive vadunt;
 Sic fortes fiunt debiles,
 Et exaltati cadunt.

Varia acciden-
 tia Planetis at-
 tributa ab As-
 tronomis.

76. Hinc *Jupiter* commotus
 Horridius tonabat,
 Ac fulmina per Æthera
 Stupendiùs vibrabat.

Jupiter fulmi-
 nat.

77. En *Taurum* jam Cœlestem
 Catervis obvallatum!
 Intus, extrà, circumcircà,
 Fulgetris laceratum.

78. Hunc

Tauri posticæ
partes in Globo
non depingun-
tur; unicus e-
tiam notatur

Oculus, *Aldebaran* dictus, Stella admodum coruscans de na-
tura *Martis*.

78. Hunc vidi debacchantem
Posticis mutilatum,
Plagâ factum *monoculum*,
Ibidemque inflammatum.

Canis major, i.e.
Sirius omnium
Stellarum fixa-
rum maxima calores torridos solet excitare; unde *Dies Cani-*
cularis.

79. Flammas ejaculatur
Jam quodlibet Astrorum,
Canis licet plus præstitit
Quàm quodvis cæterorum.

80. Tot *Sirius* exortus
Fulgetris enitere,
Ut Inferos retrogrados
Hinc liceat videre.

Cerberus Canis
Tartari triceps.

81. Cum *Cerbero* contendens
Quem pessimè ferebat,
Fregit ossa sua singula,
Nè calva remanebat.

82. Ab hoc *Tauri* *Basanis*
In frustula confracti;
A *Cane* utri-que Vituli
Ceu in pulverem redacti.

83. Rebellibus sit dirum
Certamen, non ferendum;
Nec inde stant, quin terga dant,
De quo nunc est dicendum.

84. Dæmonia ad *Gehennam*,
Ac *Furie* amandantur;
Ad *Acheron-ta* sic *Charon*,
Harpyia lacerantur.

Christo nato ai-
unt *Pana* ob-
mutuisse.

85. *Idola* ad nil redacta,
Obmutuit *Pan* prorsus;
Draco crepat, ruit *Priap*.
Bacchus vino submersus.

86. Vincuntur jam *Rebelles*,
Ac *Turmæ* foederatæ;
Ob istam rem mirabilem
Sunt *Pleiades* formatæ:

Pleiades, *Syd*.
in humero
Tauri.

87. Ut sint futuris *Seclis*
Excellens *Monumentum*,
Quibus visis fac oderis
Rebellandi commentum.

88. Sic *Hyades* paravit,
Ut cello è *Palatio*
Purgent cœnum quod foetidum
Liquit *Abominatio*.

Hyads, *Syds*
in facie *Tauri*
pluvias ferens.

89. *Rebelles* jam sectemur
Per *Signa* fugientes;
Si quid cernunt id metuunt,
Ceu *larvam* intuentes.

Planetæ Mo-
ventur secun-
dum numerum
Signorum Ori-
entem versus
motu quotidi-
ano.

90. Dum prælio extinguuntur
Plus irâ excanduerunt,
Ad terendum *Zodiacum*,
Ni *Jovem* metuerunt.

91. De

Phaethon Phaëti
filius ex *Clyme-*
ne, qui cum à
Patre impetrâ-
set, ut uno die

currus sui habenas sibi regendas permetteret, ab aurigandi
imperitiâ toto Cœlo errans, mundum comburebat; quamob-
rem à *Jove* fulmine è curru excussus in *Padum* fluvium deci-
dit. ♀ *Virgo*. *Spica Virginis*, Stella secundæ magnitu-
dinis.

91. De *Phaethonte* fictum

Ab his putares factum,
Usturis Spicam Virginis,
Ut sit de Cœlis actum.

Eridanus flui-
us, *Sydus*.

92. Id *Jupiter* prævenit
Eridanum tollendo,
Ejus undis perpetuis
Flagramen extinguendo.

♊ *Libra*.

93. In *Libram* nunc fugati
Perpendunt diligenter,
Ob vilius id facinus,
Cui fato destinantur.

♏ *Scorpio*, Se-
creta respicit.

94. In *Scorpium* fugerunt,
Ubi *Scena* jam mutatur;
Cum fervidum *Cordolium*
Aliorsum transferatur.

Cupido Deus a-
moris.

95. *Cupido* nam vexatus
Has cædes intuendo,
Sistit dira mox jurgia,
In jocum convertendo.

♐ *Sagittarius*.
Telum, sive *Sa-*
gitta, *Syd*.

Cor Scorpionis,
Stella secundæ
magnitudinis

de natura ♀ & ♂.

96. in *Sagittario* sedens
Is incantato Telo
Transfixit *Scor-pionis Cor*.
Ut fulgeat in Cœlo.

97. In-

97. Infantuli quâ arte

Sub *Scorpione* nati

Libidini sunt dediti,

Plûs aliis dicati.

98. Hîc *Venus* fugientes

Vidit, sed fraudulenter ;

Ipsa innocens *Martem* sequens

Capta est incontinenter.

Venus fascina-
ta est.

Venus in *Scor-*
pione domo
Martis noctu-
rna.

♂ ♀ ♂.

Vulcanus *Vene-*
ris maritus.

Mercurius fasci-
natus est.

Mercurius inter
Deos Orator
habitus est.

Non insulse (in-

quit *Lactantius*) quidam Poeta Triumphum *Cupidinis* scripsit,

quem non modo potentissimum deorum, sed & Victorem fa-

cit. Cap. xi. de falsa Rel— Sic apud *Athenæum*. lib. xiii.

"Ερως dicitur Τύραννος Θιόνων καὶ Θεάντων in e. Deorum

hominumque Imperator.

Vulcani rete.

103. Er-

101. E celsiori loco

Is cœtui dicebat,

Præ omnibus Numinibus

Cupidinem ferebat.

quit *Lactantius*) quidam Poeta Triumphum *Cupidinis* scripsit,

quem non modo potentissimum deorum, sed & Victorem fa-

cit. Cap. xi. de falsa Rel— Sic apud *Athenæum*. lib. xiii.

"Ερως dicitur Τύραννος Θιόνων καὶ Θεάντων in e. Deorum

hominumque Imperator.

102. Cum reti admirando

Vulcanus festinavit,

Improvisos Amasios

Quo mox illaqueavit.

K

103. Er-

♂ est Planeta
rubicundi co-
loris, ♀ autem
pallidi, neque
enim hæc ap-
paret nisi manè
ac vesperti.

¶ Cantatus.

Is Danaen vio-
laturus aureos
nummos in si-
num ejus insu-
dit largiter.

De re Jovis
cum Alcmena,
vide Plautum in
Amphitryone.

*Perseus Jovis ac
Danaes filius*

*Medusam Gor-
gona detrunca-
vit. Hercules*

*Jovis & Alcu-
mena filius Dra-
conem trucidavit.*

*Perseus, Sydus,
Cap. Medu. Syd.*

Hercules, Syd.

Draco, Sydus.

*Saturnus deli-
rus.*

¶ ad D appli-
cat.

103. Erubuit *Mars* irâ,
Hæc metu palleſcebat,
Ac poſteà nocte ſerâ
Vagari non audebat.

104. Sic *Jupiter* cantatus
Egregiè ſcortatur,
Dum *Danae* ſub ſpecie
Imbris auri ſtupratur.

105. Mox deperit *Alcmenam*
Blanditiis quam vicit;
Miranda vis *Cupidinis*,
Si *Plautus* vera dicit.

106. Ex illâ natus *Perſeus*
Meduſam qui truncavit;
Aſt *Hercules* ex hæc (ſcies)
Draconem trucidavit.

107. Hos ambos ob res geſtas
Quas Veteres mirari,
Ad Sydera cœleſtia
Jubebat elevari.

108. Perfrigidus *Saturnus*
A ſe quantum mutatus!
Priùs amens, nunc verò amans,
At planè fascinatus.

109. Sollicitat jam *Lunam*
Incœptans adulari,
Tam nitidam, ac tam bellam
Nequit non admirari.

109. Cui *Luna* respondebat,
Se tardum non morari,
Nec huic Senem amabilem,
Se Hosti adversari.

h Planetarum
tardissimus, &
verò celeriter
moveretur. Ille
non nisi trigin-

ta annis cuncta Zodiaci signa pervadit. Hæc autem diebus
28. Ille senium denotat; arque hi duo Planetæ Tropicis in-
ter se situ oppositis præesse dicuntur.

110. Rivalem Regni nolle,
Nec Amoris admittebat,
Deliro hinc *retrogrado*
Sua cornua tendebat.

h Retrogra-
dus.

111. Hæc *rapide* movetur
Ad coitum cum *Sole*,
Quo redditur splendidior
Hæc scemininâ prole.

h ad ☉ appli-
cat motu celer.

112. Ast heu! desideratur
Qui Regnum possideret,
Ut verè *Rex*, Cælorum grex
Cui subjici deberet.

☉ *Sol.*
Astrorum Rex.

113. Nam *Lineas* linquendo
Utrasque Sol latebat,
Arcâ Nohe, hinc tenebræ
Ad tempus quo licebat---

Linea Equino-
ctialis & Ecli-
pica.
Arcâ Nohe, Syd.

114. Ut *Jupiter* Cælorum
Signa bis sex percurrat,
Rebelles & exterminet,
A quibus pulsus erat.

♃ Duodecim
Zodiaci Signa
pervadit 12 an-
norum spatio.

115. Plures videbam Stellas
Huc illuc scintillantes,
Tam fulgure, quàm fulmine
Pro Sole dimicantes.

99 *Cauda-Draconis* est pars
Coeli in Nati-
vitatibus ad-
modum infor-
tunata.

⊕ *Pars fortunæ*
queat esse bona
vel mala res-
pectu loci in quo
reperitur.

Boötes, Sydus.
Arctus, i. e. *Ur-
sa Major*, Syd.
Galaxia, i. e.
Via lactea, Syd.

115. Quorum conatus *Cauda-
Draconis* frustrabatur,
Dum *Pars-Fortunæ* miseræ
A plurimis culpatur.

116. Ex *Aquilone* tandem
Boötes assurgebat,
Aciem minorum Luminum
Ducendo spem præbebat.

117. Ab *Arcto*, *Galaxiâ*
Heliopolin adivit,
Caudam-draconis illicò
Is penitus attrivit.

118. Hinc *Radii Solares*
Paulatim effulsere,
Ac nebulæ pestiferæ
Ad vota vanuere.

*Linea Horizon-
talis*.

119. Ex *Horizonte* lucet;
Rebelles stupuerunt,
Ac singuli malevoli
Attoniti steterunt.

Lyra, Sydus.

120. St! *Musica Sphærarum*!
Apollo tangit *Lyram*;
Pangunt Aves vere hilares,
Et quisque ponit iram.

121. *Apollini*

121. *Apollini* conformis
Pisciculus saltabat;
Delphin ad Tonum *Gallicum*,
Balena triumphabat.

✕ *Pisces.*

Delphin, Syd.
Balena, Syds.

122. *Sol* culminans in *Cœlis*
Coronam sibi tollit,
 Nullus (jubet) contenderet,
 Qui displicere nollet.

Linea Meridio-
nalis,
Corona Septen-
trionalis, Syd.

123. *Patrum* *Conscripta* firmat,
 Suum cuique stabilivit;
Jovis partas *Victorias*
Trophæaque sancivit.

124. *Astris* dat suos *Postes*,
Planetis ac movere;
 Eccentricè non currere
 Nec *Mazaroth* audere.

Mazaroth, i. e.
 12 *Signa Zodi-*
aci.

125. Sic *Hemispheria* junxit,
 Ac *Zonas* temperavit,
Mundi Polos oppositos
Parallelis ligavit.

Hemispheria 2.
Zonæ 5.
Poli 2.
Paralleli.

126. Atque hoc *Stellarum* bellum
Cratere jam peractum;
 In *Trino* stant dum compotant,
Triangulum sic factum.

Crater, Syds.
Trinus est aspe-
 ctus amicitia.
Triangulum,
 Syds.

127. Qui fervidè luctantur
 Ceu *Hector* bellicantes,
 Jam corona-bant pocula,
 Jucundè compotantes.

K 3

128. Ad

Inter h & ♂
collocatur ♀
tam respectu
Orbium quàm
Domorum.

128. Ad pacem confirmandam
Maligni separentur,
(Jussit) *Jove* interstitite,
Nè malum machinentur.

Medusam bibere.
Lex poculo-
rum apud exte-
ros, quâ fanci-
tur, quoties a-

129. Qui mox bibens *Medusam*
Instituebat ritum,
Ut immota stent Sydera,
Nec variarent situm.

liquis è Compotoribus capratâ Sociorum ridiculâ & temulentâ
gesticulatione *Medusam* subitò increpitaverit, ut omnes in eo-
dem statu, quasi in Saxa obriguerint fixi permaneant, dum
ille prolongato ex industriâ haustu se proluens, cæte-
ros intereâ toti Sodalitio propinat deridendos. Historiam
Meduse indè respiciunt, quam ob insignem pulchritudinem,
præcipuè ob crines aureos nitidè crispatos, *Neptunum* deperisse
aiunt, & in *Minervæ* Templo compressisse. Hujus verò capil-
los irata Dea in angues mutabat, hoc superaddito incantamen-
to, ut quicunque eam inspicerent in Lapidés statim converte-
rentur. Ejus autem caput à *Perseo* antedictò, *Jovis* ac *Dæ-
dales* Filio detruncatum, cum eo inter Sydera collocatur.

Hoc respicit
Honorem à Se-
renissimo Rege
Albemarliæ Du-
ci collatum, &

130. Fidelibus Athletis
Dat Tesseras Favoris;
Stellam *Jovis* dignissimis
Insigne vult Honoris.

Stellam, quâ Equitum Nobilissimorum summi Ordinis aurati
Periscelidis decorantur pallia, cui propriè *Jovis* Epitheton
addi queat, si ita Dignissimis Armorum Regibus videretur
congruum.

131. *Diploma* Jam Regale
Profert Sacratâ mente,
Tam *Venia* quàm *Amnestiæ*,
Pro quovis Delinquente.

132. Nec

132. Nec sanè hos Tumultus
Nec Bella recitarem,
Ni eximiam Clementiam
Regis at decantarem.

133. Jam salvâ vestrâ pace
Finivi Cantilenam;
Ignoscite, si quid culpæ,
Sic amovebo pœnam.

134. In his *Astronomorum*
Silentio favete;
Hæc ratio, solummodò
Ego vidi,

Valete.

K 4

'A5e-

ἌΣΤΡΟΜΑΧΙ' Α.

1. **Μ**ῆνιν, πάλας αἶδω,
οἷα πρὶν ἑδεῖς ἔβλεψες,
τεῖς μονωδὸς γυνὴν
σοφῶν ὑφῆμαι σκέψι.

2. Ὅυ μὲρ οἶδα ῥαφωδεῖν
ἀντίοντ' ἄλγος ποιήσῃ,
ἢ δ' ὑψήλη ὑποθήκη
πάν ἱχνευμ' ἐξαυτήσῃ.

3. Οὐρανία, σὺ λόγῳ!
ἔσω μοι κ' ἀγχινοῖα,
ἔξ ἑνὲα ἔσῃ μία,
ἔδ' ἄλλη σοὶ ὅμοια.

4. Τῷ ἡλίῳ δύνοντ'
εἰς τὸ Βόρρον φωτίζεν,
εἶδον ἄστρα μαχόμενα
πρὶν νυκτ' διακίζεν.

5. Σκοπέμενον τ' κύκλον
ἀκίνδυνόν τε μνήσω;
πρὶν νυκτὸς, καὶ δαΐδ'
αὐτίκα ῥαφωδήσω.

6. Ἐν Ἀιγιοκέρετι Κεῖν
πλανητῶν ἐλάχις
κυβέρνησιν νυκτὸς ἦλεν
οὐρανόιοις ἀντιτάς.

⊙ Ἥλιος.

π.
ἢ Κεῖν.

7. Ἐκ

7. Ἐκ τῆ φρονίην Σελήνη
αὐτὸν θυμῷ λυπηῖδς
ἔρη, φύσιν τ' θηλυκὴν
νυκτοκράτορα ποιῆδς.

8. Κατώτατον πλανητῶν
ἢ τροπικὸν πεπᾶδς!
Ἀνίχεδς τίς δύναται;
ποιήσω μὲν πίτναδς.

9. Κόϊν ἢ Κασιόπεια
ἐν καθείδρ' ἐξομῆν,
Ἀνδρομέδα μετὰ ἄστρο,
Ἀειάδην ἐσεμμῆν.

II.

10. Διδύμοις ἐκβάλλεδς
ἔξ ἔραντ' ἐέλησε,
τείχας ῥακωθησομῆας,
ἢ εἰπὼν, ἐβερένησε.

11. Γυναίκα βασιλεύην
πάντες μὲν κωλύουσι,
ἔξω ταύτας πηθήμενας
ἢ μοὶ ὑπακύνουσι.

III.
3 Ἀρης.

12. Τόδερχόν ἐξευξεν
ἌριΘ σφραγεύοντιΘ,
ἢ Κενταύρου πανθρυλλήτη,
τῷ ἔραντ' τρέμοντιΘ.

13. Ἐκ ταύτης συζυγίας
οἱ ἔρανοὶ νεφύνται,
πνίυσ' ἀνεμοὶ, σκότΘ, γνόφοι,
δύελλάτε ποιῶνται.

14. Ἐκ

14. Ἐκ Καρκίνου Σελήνη
οἷς ἕω ἐδυμώθη,
κεραλίζεν τ' ἐπείλησεν
ἐκφρονα ὑερνόδι.

15. Ὅουσ' ἐν κράτει πρὸς Κεῖνον
ἀκτῖνα βεβόληκε,
ὥς ἔτ' ὅτ' σεληνιακὸς
τῆς ὑἱὸς εἰσέφρηκε.

16. Λαμπρόταλ' ὃ ἄστρον
Ζεὺς σφόδρα παρωγίδη,
ὃς δυνάμει καὶ σέλαϊ
πάντων περεκαδίδη.

17. Τῶν κατ' ἀνδρεπικότων
βοηθέη σελήνη,
αἰετῶν, καὶ εὐρυπτερῶν,
ἐν πολέμῳ καὶ εἰρήνῃ.

18. Κεῖνος κακίαν οἶδε
καθ' ἑαυτῆς κλίνεισθαι.
ὅν παίδευσε, ἵνα μάθῃ
εἶτα μὴ συσφραδῆσθαι.

19. Καὶ τῆτο Ζεὺς ἀνέγνωκε,
τ' Ἀελὸν σκέπτεισθαι
τ' δύναναι ἀπὸς εἶλεν,
Κύν' ὁδὸν τ' ὁσφραδίνεσθαι.

20. Ὅ μιν ἀπειθῶν εἶναι
μυειάδας ἐκλαγε,
Ζωδιακὸν ὃ καὶ κύκλον
καταπαλῆν ὕλακε.

ψ Ζεὺς.

21. Ἐνθεῦθεν Ζεὺς συνῆγε
 συνέδειον Ἀρχαίων,
 οἱ δὲ ἔργα θαυμάσια
 ἠΐεντ' ἐκ παλαιῶν.

22. Ἀντίνοϑ, Ἀρχιτῆρϑ,
 Ὠρίων, Ὀφιῶχϑ,
 Κάστωρ, Πόλλυξ, Ἀρκιφύλαξ,
 Κηφεύς, καὶ Ἥνιοχϑ.

Αἰὶς λόγϑ
 ἐν βελῆ.

23. Ἠκύσαμψ (φῆ) Κρόνῳ
 Ἄρεϑ τ' ἐναλίωσιν,
 ὡς ὄτιοβον, καὶ κόναβον,
 καὶ θόρυβον τολμῶσιν.

24. Ἀσίεας παμμεγίστους
 οἶδαθ' ὡς ἐπέχρωσαν,
 ὥς φύσιν αὐτοῖς κακὴν
 πάλαι ἐνεψύπωσαν.

25. Νόσοις γῆν διοχλεύσι,
 βασιλείας ἀέλλαις,
 αἰθρην σείουσι βέμβισι,
 καὶ θάλασσαν θυέλλαις.

26. Ὅϊθ' ἡμῖν ἀντίσῳτες
 αἰθέρα σκολίζουσι,
 ὡς φαίων ἡμετέρων
 ἐκ ἀνδρωποῖ εἶδουσι.

27. Ἐι θνητοῖς πόθ' ἱλαμψ,
 βέλησιν ἀντιῶσι,
 παρρησίαις ὧν ἀτυχῆς
 ὡς πάρεργον μάλῳσι.

28. Ἀιθρ-

28. Ἀιθιοπία ὡς πυρὸς
αὐγῇ σεικυκλῆται,
ὣ ἀγλαοῖς δορυφόροις
καὶ μὲ θεοσὺς μιμῆται.

29. Νῦν Ζεὺς κεραυνοποιὸς
κύκλωπας προσπέκληκε,
καὶ τοσῶν ἀνδραπόδων
παλτὰ φέρεαδ' ἐφῆκε.

30. Ἐἰπὼν, ποσὶν ἔκρασε,
ὅμῃ φλογὸς ἔμπνευσε,
ὡς σεισμὸς εἴη φοβερός,
καὶ ἕρηνδον σαλεύσῃ.

31. Ἰσημέρην περὶ γεαμμήν
ὣ καρκίνῳ καθίστη,
καὶ τοῖν δυοῖν φορημάτοιον
ἢ γεαμμή διεχίστη.

32. Ἡ τελέχαις ἕξ βαθμοὺς
περὶ Βόρραν ἐκπήδησε,
ἀλλὰ μέγ' ἔτ' ἐναλίως
περὶ Νότον δίδησε.

33. Ἐκκληπικὴν κατ' ἔτ'
ἡλίῳ δίδωσι,
Ζωδιακότ' ἐνρύχουσαν
πλανῆται πειρίσι.

34. Ἀλλ' ἄγετε, ὦ πόποι,
μετὰ σπυδῆς φράζεσθε,
ἡμᾶ ἔπη σταθμίζετε,
σοφῶς τε μετρίάζετε.

35. 'Οὐ δὲν ὦδε γῆναι,
 πᾶς οἶμον ἰδενίτω,
 δειῦτε φίλοι μὲ θώρηκτοι,
 ἕκαστος ἐνπερστίτω.

ᾠείων.

36. Ὡς φάτο. τότ' ἀνίστη
 βροτολόγος ᾠείων,
 φωνήντ' ἰδός τε μεγεθός,
 φεικίότερος ἀνδρείων,

37. Χημέριον τ' δῖνον,
 οἶον ἱράπαξ οἶδα,
 ἔγχε', ἄγαν μοι ποδίστορον
 δόνην πεποικηκότα.

38. Ἐν Καρκίνῳ καθιζήεις
 ἔρριγ', ὥς μ' εἶναι κυλλόν,
 ἰδύνατο μοί γε τῆτο
 ὁ σερτίων μισύλλον,

39. Ἐντεῦθεν ψύχ' οὐ γόν
 Διδύμοις μετρωκίῳν,
 αἶψ' ἱμαυλὸν ἐξήλθεον,
 τὸ περ' ἄλλων τ' ἐλπίῳν.

40. Πρὸς πόλεμον ὡς δεινὸν
 ὁ ἔτοιμος ἔστησε,
 ξίφος, ἔγχει, καὶ ἀσπίδι,
 χαλκοθώραξ ἔφησε.

ᾠείωντος λδ-
 γος ὡς βελή.

41. Σὺ Ζεῦ πρὸς αἰθέρα
 (φῆ) τ' ἔλθομαι σίβειναι,
 ὅτε τέτων τ' Ἀπειθίων
 καλέοντι πείθειναι.

42. Εὐνός

42. ΚεῖνΘ μολιβδαῖς, βραδυῖς,
κακίας μηχανήτης.

Ἄρης πυθίης, κλων ἀλκήης,
δηνός τε κακεργήτης.

43. Περ' ἔδειΘ ποτύνται
ὑπέρπλοιοι φαίνοντες,
ᾗς μακρόθεν παρτίδομοι,
ὑψάματα ναίοντες.

44. Ὅπως καὶ Μεγιστᾶνες
ἄπαυες συνίφαυοι,
παμμήτωρΘ ὅσοι Διδο
δυνάμει ὑφίστατο.

45. Τῆς σαδίας τραλίας
ἀρχαῖοι ἐγίνοντο,
οἳ πόρρωθεν ἀκονίζοντο
ἀπηνέης ἐδύναντο.

46. Πετομήνην καὶ ἄλλην
σύν πλατήταις λοιποῖσι
δίταξεν εἰς διωκῆν
ἐν πᾶσι σημείοισι.

47. Ἐκάρθεν Σαλήνη
μὲν κίερατ' ὀπῆσε,
κυρηβῶσα μὴ νήποινα
ΚεῖνΘ αὐτὴν ἐπέσει.

48. Ἦν πτεῖν βραδυκίνητον
ᾧ σχεδὸν ὑπνόεσαν,
νῦν πρὸς ἑῶν οὐκίνητον,
ἔξ ὀργῆς ἐρωῦσαν.

49. Ἄφ

Ω Ἀφροδίτη 49. Ἀφροδίτη σελιώνη
μιμῆσαι γεγήθηκε,
ἔξῃς αὐτὴ κέραθ' εἰσέβη
βλεμεαίνουσ' ἔφῃκε.

50. Ἦκυκα ἔδνη ταύτης
σιλβηδόνα σέβεσθαι,
οἶδα θ' ἀφ' ἧν μὲν φονίην
χιλιάσι γίνεσθαι.

51. Νεώτεροι μὲν πληγαὶ
ὑπερέπευλοι ἦσαν,
ἀλλ' ἀκηδῆς ἦν δυσσελεῖς
καὶ βαρέως ὤχθησαν.

Ω Ερμῆς.

52. Ἐρμῆς πάντοτ' εἶσθε
Ζῆνι ὑπερηϊσθαι,
ὅτ' ἐκείνῳ ὑκινῆσθε,
καὶ δολομήτις ἔσι.

53. Ὑδραργύρου ὀπίονθι
τὰ σόματα βρωμεῖται,
καὶ τὰ ἔλα περισφύδεα
μυδῆσιν καθαῖρεται.

54. Ἐκ Κύπειθι τρωθέντες
ὑδραργύρῳ ἰώντο,
ὅταν δ' εἰκὴ ἐγενήθη,
ἀπ' ἐμὲ ἐξηκύνθο.

55. Στερίγγιον ἦνεγκε
Ταῖς τέλεισι σελησίων,
σελήνας τὰς κυανίας
κατ' αἰθμὴν σημήων.

56. Ἀντί

56. Ἀντὶ σάλπιγγος Λίων
εἰς μάχην βεβρύχεται,
ἔρσηντα βοσκήματα
κράζον τε περὶ κλήηται.

57. Φρυάττειται μὲν ἵππος,
κύνες ἐκβαύζουσι,
βαίνει ταῦρος μυκάμωρος,
καὶ ἄραιοι γρυλλίζουσι.

58. Κεῖς τεύμων βληχᾶται,
λύκω ὀλοαύζοντες,
φύγει τρώγος μηκώμωρος,
ᾠκυμοδῶς Δράκοντες.

59. Ὅφεις σκολίδες σுவείζουσι,
Λαγῶς τετραμερὲς βαβαρίζει,
κλόγγει οἰκίρως γυνὴ πτώτιμος,
Ἄετρες ἐπ' ὄρησιν κλάζουσι.

60. Κύκνους ἤδη θανόντας
οἰδόμενος ἐν φρεσὶν,
μελίζειται, κόραξ κλάζει,
φαιστερος καὶ θρηνητός.

61. Ἦκυκα τῶν ταῶν
ὡς ἐξ ἄλδου κράζοντες,
καὶ γεράνους μακρορρύγχους
ἐκ φόβου κλαγγάζοντες.

62. Ἐκαίετο καὶ φοῖνιξ
ἐν βομῶν ἐπ' ἐλπίδι,
ἄλλον μέλλον ἀναγέλλον
ἐξ αἰθέλης περὶ δέ.

62. Φεικώδης δ' κυκεία

τὸς ἔρξαντες ῥήσασα !

οἳ γίγνονε διαμάχη

αἰεὶ παρὰ μὲν ἔσασα.

63. Ὀυκ αἰχμαῖς, ἢ βολίσιν,

ἀλλ' ἀστροπῇ μάχεσθαι,

σκορπίδιον ἰσότορον

ἢ ξίφος ἔχ' εὐρεσθαι.

64. Οὕτω συντεταγμένοι

λυσομανεῖς καὶ ὄνιες,

πρὸς αὐτῶν ἀγωνίαν

ὁυδὲ λόγος παρὸν τις.

65. Κατασκόπεις, νῦν Ζηνὸς

εἰς Κεῖδον πορευθῆναι,

ἀπ' ἐμπροσθεν εἶδον φεύγειν,

οἷς Ταῦρὸν τε στραφέντας.

66. Ἴδὲ ἐκὼν στρατεῖα

ἀπειθῶν διορβύσασα,

ὅ ἀρετὸν ἦτο ἔξδον,

αἰτίαν δεικνύσασα.

Νέριον.

67. Πλέτων, Περσεφόνηα,

καὶ Κέρβερος, καὶ Χάρων,

μεθ' Ἀρπυῶν τ' Εὐμενίδων,

ἀμβάινουσ' Ἀλφειβάραν.

68. Ἰπλάμφοι κέκραζαν

μιαρῶς γε βλασφημῶντες,

ἐρεκλιν' αἶψα μετ' ἔραν

ἀλλάζοντες δολκῶντες.

69. Ταῦ-

Ἐιδωλα.

69. Ταῦθ' ἐπὶ πίονες βάσαν
νῦν σωματελάζονται,
Μόχοι χρυσοῖ Νεβαλικοὶ
ὁμῶς Ζηνὶ μάχονται.

70. Βάαλ μὲν, Μολοχ, Ῥεμμαν,
ὁμοίως Βήλ, καὶ Δεράκων,
καὶ πλείονα βδελυγμάτα,
Ἀσαφὶδ, Χαμώς, Δαγών.

71. Πάν, Βάκχθ, καὶ Πείαπθ,
ἐκθὶ συνηθερίζοντο,
Χρηματισμοὶ καὶ ἐθνικοὶ
κληρονομήν ὄντο.

72. Ὅθ' ἐν ἰβυλεύσαντο
φόνον, μοῖραν φημίζον,
ἢ πᾶν καλόν, καὶ δίκαιον
ἔσαν ἔξορίζον.

73. Ὅι ἄνω ἐβλήθησαν,
οἵτε καὶ τῶ ἀνυψῶντο,
λαπταὶ ἐσθρονίζονται,
ἥρωες ὑσερῶντο.

74. Ἦνὶ κύκημα δηνόν!
πάντα τελαραγμῶνα,
ὥς ὑσερον ἢ πρώτερον,
ἀνλᾶα μεμιγμένα.

75. Ὅι λεξῶς ἀνάβαντες
αὐτίκα ἐκλρέπονται,
ὑψώματι πλωμ' ἐπεται,
μέτ' ἀνοδῶς ἀτῶνται.

76. Ἐντεῦθεν Ζεὺς ὀργισθεὶς
φεικῶδες βεβρόντηκε,
δι' αἰθέρος πλοησιῶς
κικεραυνοβόληκε.

77. Οὐρανιον ἰδὲ Ταῦρον
ἐκπολιορκεθίνα,
εἶσω, ἕξωθεν, καὶ πάντοθεν,
ἀσραπαῖς συνλειβίνα.

78. Λυσῶντα τῆτον εἶδον
ἔπιθεν πηρωθίνα,
πληγῇ τυκίδν μονόφθαλμον,
καὶ ὁμῶς ἐμφλεχθίνα.

79. Νῦν καὶ ἄσρα ἔκαστα
δι' αἰθέρος φλόγ' ἦκε,
καῦμα Κύων ὃ ἦ μῆζων
ὑπερρυῶς βέβληκε.

80. Σείειτο γὰρ ἀναβαίνων
τοσαυταχῶς ἤσραψε,
ἀνερίστους παλινδρόμους
ὡς φεῖκη καλαβάφη.

81. Ὅς Κέρβεον εὐρήσας
ὃν κάρτα καλίσυγε,
θλαῖ πᾶν ὅς ἐν ὡς κρανίον
οὐθ' ἐν δίκην ἐκφύγη.

82. Ταῖρας πίονας βάσας
μεληδὸν ἐσπάραξε,
καὶ τὰς χρυσᾶς δαμάλεας
παίειν καλὶρράξει.

83. Ἄπην-

83. Ἀπειθείσι μὴ μάχη
 δυσυχῆς ἢ καὶ σείη,
 Ζηνὸς δ' ὀργὴν ἀργαλίην
 εὐθύς γεγενημένη.

84. Δαιμόνια εἰς γένναν
 καὶ Ἐυμῶνίδες βάλλονται,
 εἰς Ἀχίλλεῖα καὶ Χάρων,
 Ἄρπυιὰ θ' ἀρπάζονται.

85. Ἐιδῶλ' ἔδ' ἐν τέλεισκε,
 Πανὸς ὃ φιμωθένιθ,
 κατὰράτῃ καὶ Πειάπῃ
 Δρόκονιθ καὶ ῥαγένιθ.

86. Νικῶνται νῦν ἀπειθεῖς,
 αἳ τ' ἴλαι συσφίγονται,
 εἰς ὃ τέτων μνημόσυνον
 αἱ Πληάδες γίνοινται.

87. Ὡς μέλλουσιν αἰῶσιν
 ὑπέρβρον σημήιον,
 νοσημάτων καὶ φάτων
 ἀπειθῶν καὶ βιαιῶν.

88. Ἡτοίμασέ θ' ἑτάδας
 ὑγερτάτας λαμπάδων,
 εἰς βόρβορον λύην αἰχρὸν
 τὸ λείμμα βδελυγμάτων.

89. Ἀπειθεῖς δ' ὀκνῶντες,
 πρὸς ζώδια φεύγονται,
 πᾶν τὸ βλέπτον νῦν φοβερὸν,
 ὡς μορμὴ τοπάζοντας.

90. Ὅσον μάχαις ἔσβειδι,
μᾶλλον ἐξεπυρρύντο,
ὡς ἔβανδν ἐπέφλεγον,
εἰ μὴ Ζῆν' ἐφοβῶντο.

π.

91. Μῦθον τῷ Φαίθοντι
σάχω τῆς παρθένου
ἐγκάσαντες, μιμῶνται ἐς
κίνδυνον ἑρμνοιο.

92. Κακὸν ἧ Ζεὺς ὑπορθεῖς
ἠείδανον τίθηκε,
ἔρροδίους αἰωνίοις
τὴν καῦσιν ἀπέσβηκε.

ρ.

93. Τρεπόμενοι εἰς Λίτταν
ὀψίνοισι σαδμῶνται,
ἦν τοιάτων ταραξέων
καλασερὴν ὀφονταί.

π.

94. Σκορπίον δ' εἰσελθόντων,
ὃ κῆρι προσέκειτο
εἰς σώματι ἄλλο μέλι
καῦμα μετέτεθειτο.

Ἦρω.

95. Ἦρω γὰρ ἀλαλήσας
ἰδὼν ταραγμὸν τοῖον,
εὖρε τέλει τῆς ἑλιδος,
ἔτρεψέ τ' εἰς γελοῖον.

ζ.

96. Ἑκάδις ἐν Τοξότῃ
ὄϊσιν γοντευσίῳ
ἀκοντίζων εἰς Σκορπίον
ἄσπερ τῷ νεοφύτῳ.

97. Ὅθεν

97. Ὅθεν οἱ νέοι ὦνπερ
Σκορπίῳ κρᾶτ' ἔξεν,
διπλοῖεας ἀσελγείας
καυθήσονται ὀρέξει.

98. Σπεύδοντας Ἀφροδίτῃ
πλὴν δολερᾶς εἶδησε,
εἰς ἑσέας αὐτὴν ἐπομπήν
αἶψ' Ἀρης ἐκρότησε.

99. Ἐχρήσατο φιλίας
ἀχθείσῃ πρὸς οἰκίαν,
ὅμῳς ἀμφοῖν κινημένοιν
εἰς κρυπλὴν συζυγίαν.

100. Σκοπεῖ νῦν ὦ Ἥφαιστε,
κ' ὅρα μὴ χαλαίνῃς,
ἀχθολογῇ Ἑρμῆς ἄρτι,
ὡς κέρῃς ἐκφάνῃς.

Ἥφαιστ'.

101. Αὐτὸς γὰρ ῥήτορεύων
πρὸς βυλὴν οὐρανίων,
Ἐρωτα προ-εσῆσατο
τῶν ἀνω δαιμονίων.

102. Σὺν πλῆγματι χαλκείῳ,
Ἥφαιστ' ἐπέσπευσε,
ἱρωμῶν τ' ἀδοκῆτες
ἐνθὺς ἐπαγίδευσε.

103. Ἄρε' ἐρυθειῶν
ἢ Κύπρις ὠχέησε,
ὅς' ὄρας μεσονυχίοις
πλανᾶσθαι ἐτόλμησε.

104. Ὁ Ζεὺς καὶ ἰβασκάνθη
ἀναιχύνῃ τις πορνεύσας,
ἐν χρυσέῃς ἐδὴ ὄμβρε
ἤ Δαναίῳ μοιχεύσας.

105. Ἀλκμήνῃ τ' ὀπμάνῃ,
ἦν ἔφθασε θωπείαις,
ἔστιν Ἔρως πανδύναμτος,
ὦ Πλαῦτῳ κομψδαίαις.

106. Ἐκ μιᾶς τεχθεὶς Περσεύς
Μεδύσης δειρὴν χίσας,
ἦτ' ἐξ ἄλλης ὁ Ἡρακλῆς
δράκοντα ῥοπαλίσας.

107. Τὲς δυὸ διὰ πρῆξις
ὑψηλὰς ἐν παλαιοῖς
ἦεν τῶν ἔως ἄσρων,
καθιστὰς σὺν ἀρχαίοις.

108. Ὁ Κρόντος παγκρυσάδης
ἀφ' ἑαυτῶ ἀλλοῖος,
βασκανθεὶς εἶναι χαίρεις
δοκῇ, καὶ ὡς γελοῖος.

109. Καὶ μνᾶσθαι ἢ σελιώνῃ
νῦν ἄρχῃ κοβαλεύων,
λαμπερίεσθαι ἢ βελίεσθαι
εὐρήσεσθαι κωλύων.

109. Φῶ δ' ἀντίον σελιώνῃ
νῦτον βεαδῶ μὴ μενεῖν,
τυμβογέροντα μισητὸν
ἰχθρῶν δ' οἱ λαῖζ ἐλίγῃν.

110. Ὅυκ ἀρχῆς ἢ ἔρω¹⊙
κοινωνὸν ἠθέλησε,
κρονολήρῳ παλινδρόμῳ
κίερα² τ' ὄνω³ ἰποίησε.

111. Ὁξυκίνη⁴⊙ αὐτῇ
περὶ⁵ ἥλιον ἔπερα,
καὶ δηλείης γέννης ὅλης
λαμπροτάτῃ πέλεσσε.

⊙ ἥλι⁶⊙.

112. Ἄλλ' οἴμοι τέλας! ἔτι
Ἀνακ⁷ια χρὴ δίζεω⁸,
ὅ⁹ ἔκασα τ' οὐράνια
ἄφελ' ὑπιάσσει¹⁰.

113. Ἐκκληπικῶ¹¹ γὰρ γεαμμῶ¹²
ἰσήμερ¹³ τ' ἔληφε,
νεὸς ἐπιδε, ὡς σκολισμὸς
σερίωμά¹⁴ τ' ἔσκεφε.

114. Ἔως ἢ Ζεὺς διήλθε
χαρακτῆρας ἀπαλίας,
καθαίρησας ἀπειθίας
ἥλιον ἐκδιώξαν¹⁵τας.

115. Πολλὰς ἀστέρας εἶδον
ζήλω¹⁶ πινθηέζον¹⁷τας,
ὡς ἀσραπαῖς καὶ σεραπαῖς
περὶ¹⁸ Φοίβη ἀλκάζον¹⁹τας.

115. Ὡν περὶ²⁰ πᾶσαν Ὀυρῶ²¹-
δράκοντ²²⊙ ἐκένωσε,
ἔως τύχη²³ μοῖραν κακῆς
τὸ πληθ²⁴⊙ οὐδέν²⁵αυτε.

⊙ οὐρα²⁶ δ²⁷⊙
κον²⁸⊙.
⊕ μοῖρα²⁹
τύχης³⁰.

116. Βόρραθεν ὃ Κομήτης
 Βούτης ἀνέτελλε,
 Δρασνεία σὺν Σελία
 ἐλπομένη τ' ἐξώφελλε.

117. Ἀπ' Ἀρκίῃ, Γαλαξία
 ἡλιόπολιν ἄνηκε,
 οὐρανὸν δρεκονίῳ ῥηγνύων,
 ὡς κύκλῳ γεγῆθηκε.

118. Ἀυγὴ νῦν Ἥλιος
 λαμπρῶς ἐσελάγισε,
 καὶ νεφέλας φθοροποιᾶς
 κατ' οὐχὴν διώδισε.

119. Ἐν Ὀείζοντι φαίνει,
 ἀπειθεῖς ἐδάμβησαν,
 καὶ ἕκαστοι κακόντοιοι
 κατὰ πλῆγες ἔστησαν.

120. Στ'! μουσικὴ τῷ σφαιρῶν!
 Φοῖβῳ λύσαν ἔκρεξε,
 ἥκυσ' ἄδοντα πέπεινα,
 καὶ χόλον πάς ἔληξε.

κ.

121. Φοῖβε σύμμορφον ἔδον
 τ' Ἰχθυὸν ἐμπηδῶντα,
 πρὸς Γαλλικὴν Δελφῖν ὠδὴν
 σὺν Κήτει ἐμπαύζοντα.

122. Νῦν Ἥλιῳ ἀκείζων
 τ' εἰσφρονὸν κρότησε,
 καὶ κώλυσε μῆτις νηκῆ
 ὅς αἰδῶν ἐδέλησε.

123. Παῖδ' ὧν νόμους βεβαυῖ,
ἑκάσῳ σφὸν σπείζει,
Ζηνὸς νίκας ἀγακλήϊας
τρέπαιά τ' ἀσφαλίζει.

124. Ἄστροις γῆναι δίδωσι,
καὶ πλανήταις κινεῖται,
οὐκ ἀτακτεῖν, ἢ πλημμελεῖν
Μαζαρεῶν τολμάεδος.

125. Πάλιν Ἡμισφαίεια ζευγνύει,
καὶ Ζώνας κεραυνύει,
δύο πόλους ἐναντίους
περὶ ἀλλήλους δεσμεύει.

126. Ἄυτη δ' Ἀστρομαχία
κερταῖε συγχελεῖται,
ἐν τειαρῷ γάντων πινόντων
καὶ Δελφῶν ποιήσεται.

127. Οἱ γὰρ μεμαχημένοι
καθ' ἡλίε κερταῖως
νῦν ἔλαβον πόλεις,
καὶ ἔσπασαν γενναίως.

128. Ἐπεὶ βεβαυῖν εἰρήνην
ἀπειθεῖς διαρρηῖς
φησὶ, Ζηνὸς ἐνεώτορ,
μὴ κακὸν σκευωρεῖται.

129. Ὃς κύλικα πόλιν
Μίδεσσαν ἐρώνησε,
ἔνθεν ἄρεα τ' ἀκίνητα,
πεπληγμένα τ' ἔστησε.

130. Τὲς δ' πρὸς ἀθλητὰς
ἐυπείθεα γερᾶζει.

Ζητὸς δ' ἄστρον καίωμαδ' ὄν
λαμπροφύχοις ὁπάζει.

131 Βασιλικὸν δὲ πλοῦμα
ἄθ' ἱλαῶ δίδωσι,

ἀμνησίει καὶ ἀδείας
πάλιν ἀμαρτωλοῖσι.

132. Πολέμῳ ἔδ' ἐμνήθλω,
εἰ μὴ δεῖξαι ὥς χρηστὴ

μηλιχίῃ Βασιλικῇ,
πράγματ' ἐπεὶ καλῆς.

133. Οὕτως ᾧ δ' αἶς βαρεῖαις
ἐπὶ θλῶ κολοφῶνα,

συγχωρεῖτε τοῖς σφάλμασι,
σιγῶν ἀνέλω ἀγῶνα.

134. Ἀστρονόμους σιγῆσαι
πρὸς ταῦτα μὴ χολῶσθε,

ὅτι μόνον ἐγὼ εἶδον,
ἐταῖροι νῦν

ἔρρωσθε.

Sæviente alio Paroxyfmo fic cecini.

Tollere nodosam nescit Medicina Podagram.

Tollere Subjectum circa quod Filius Artis
Versatur, normis Ars vetat ipsa suis.
De Morbis tractans Medicina, αὐτολόν ἐσσετ,
Illorum si quos tolleret arte sua.
Quin curat, Causas librans. Symptomata scindens,
Donec mors veniens straverit Artis opus.
Unicuique malo bona fert Medicamina Chiron,
Atque mala nodo par malus est cuneus.
Nodos dissolvens, dicar curare Podagram,
Si brevior fiat, sit licet usque redux.
Mox ergo efficiam ne sit tam longa Podagra,
Quod præstare tamen non Medicina docet.
En quantum è medio diræ jam tollo Podagræ!
Ut gratum Arthriticis fecero, sit Podagra.
At si Patrono Diodorus sostra merenti
Non dederit, faciam ut longa Chiragra fiet.
Ejus & articulis nodos infigere cogar,
Sentiât ut pœnas se meruisse graves.
Sors sat digna sui, digitis qui semper aduncis
Æra sibi cumulat, nilque rependis ali.

Em

Ἐπὶ τὸ αὐτό.

ΕΝ κανόσιν τέχνης φεῖ δ' ὑποκείμενον αἶρεῖν
 πάντοτε κωλύεται ὡς ἀνόητον ἔδν.
 Ἰατρικὴ περ' ἄγρυσα νόσους αὐτοκλόνθ' εἴη,
 ἥτινα πῶς αὐτῷ πάμπαν ἔλθῃσι νόσων.
 Ἄλλ' ἰδίως λέγεται πάθη ἡδ' ἐνοσήματ' ἰᾶσθαι,
 φάρμακον αἶν θάνατον πᾶν κικένωκεν ἔως.
 Παντὶ κακῷ χαλεπῷ παρέχῃ καλὰ φάρμακα Χείρων
 ὅζω τῷδε κακῷ σφῆνα κακόν γε φέρει.
 Ἐκλύσας παρώματ', ἐγὼ γὰρ ποδάγραν ἰῶμαι,
 αἶκε βραχέια πέλη, εἴ γε νίοιτο πάλιν.
 Ποιήσω ταχέως ἵν' ἢ μὴ μακρὰ ποδάγρα,
 ὁ πρῶτ' ἔην μέντοι ἐκ ἴσατ' Ἰατρικῇ.
 Ἦν' ὅσον ἐκ τῶ μέσου ἐνάρξῃ ἦρκα ποδάγρας,
 τῷτο χαιρίζομαι τ' Ἀρθρικοίς! Πόδασσε.
 Ἄλλ' ἰὰν ἐκ ὑποδῶ Νομικῷ τίμιον Διδόωρθαι,
 ποιήσω τοίνυν ἥσι χιεῖσσε μακρὰ.
 Ἐν ταῦτ' ἂν ἄρθρῳ σιν ἀβερεῖ παρώματα πῆξω,
 εἰς τὸ κολαδίηναι ἄλγεσιν αὐτὸν ἄγαν.
 Πότμ' ἂν ἐρίη, ὅτι δακτύλοισι κύφοισι
 χρήματα οἱ νηῖ, ἐκ ὑποδῶς τ' χρεῖθαι.

ΤΕΛΟΣ.

Books formerly set forth by this Author.

1. **P**opular Errours in Physick: or a Translation of Dr. *Primrose De Vulgi Erroribus in Medicinâ*. Printed for Mr Bourn at the South-entrance into the *Royal Exchange*. price 2s. 6d.

2. *Scarborough Spaw*. The First Edition Printed at London for Mr *Passenger* at the *Three Bibles* on *London Bridge*, 1660. The Second Edition Printed at *York*, 1667. price 1s.

3. An Answer to Dr *Sympson* about *Scarborough Spaw*: with a Vindication of the Galenical Practice of Physick from the Cavils of some little Chymists, and a Reconciliation betwixt that and the Chymical. Printed at London for Mr *Martyn* at the *Bell* in *S^t Pauls Church-Yard*, and there sold, 1669. pr. 1s. 6d.

4. An Answer to Dr *Tonstal* about *Scarborough Spaw*: wherein is reported the rise and growth of the Art of Physick, &c. Sold at the *Angel* in *Cornhil*, 1672. price 1s.

5. *Gout-Raptures: *Asquaxia*. The First Edition Printed at *Cambridge*, 1677.

6. *Fons Scarburgensis*. Sive Tractatus de omnis Aquarum generis Origine ac Usu. Item dissertationes variæ tam Philosophicæ quàm Medicinales. 1678. Sold by Mr *Simmons* at the *Princes Arms* in *Ludgate street*. price 1s. 6d.

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